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RELIGIOUS COMMUNICATIONS.

THE ORIGIN OF LAY PRESBYTERS.

WHEN they who compose, execute the laws, their own practice under the rules they have indited, is the fairest criterion of interpretation. If lay presbyters had no existence in the first ages, commencing in the days of the Apostles, and extending through four centuries; there is more than violent presumption, there is the strongest negative evidence, that they rest neither on precept, nor example, in the church of Christ.

The Christian polity, from the death of the last apostle, unto that of the first Leo, after whom no change obtained, until the reformation, has been detailed; that of the Waldenses, particularly investigated; and the common mistake with respect to their government exposed. They were covertly episcopal, though after Claude, not papal; but never presbyterial, prior to the Helvetic abjuration of popery.

The Culdees, Colidei, *worshippers of God*, of Scotland and Ireland, the Scotia of ancient writers, have been passed in silence, because modern ideas of them rest only in vague traditions and opinions. The Celtic language had no alphabet. The Scots have no history, written within a thousand years of the Christian era; and little can be ferreted out of foreign authors. A sentence is found in Tertullian,

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and another in Prosper; both uncertain. Gildas of England, A. D. 560, represents them as episcopal. The earliest period, assigned to the Gospel among them by Bede of 730 was, when it was every where episcopal. Their oldest historian was an archdeacon of St. Andrews, in the eleventh century; their second was of the thirteenth. Both are lost. Hector Boethius, quoted by Blondel and Selden, has been convicted by Lloyd of disingenuousness. The credulity of these writers, as well as of Buchanan and Knox, is on this point visible. Let their veracity remain unimpeached; belief is not knowledge, and neither can their offer, nor could our reception of it as testimony, make it truth. The Culdees who were removed from Abernethy to St. Andrews, were monks; and such were those at Armagh in Ireland. They may have been clerical, since in each place they elected archbishops; but they were catholic, for they appealed to Rome. Columba also, the apostle of the Picts, was, according to Bede, "a monk in priest's orders," and planted monasteries in Ireland and Britain.

The Syrian Christians, the Culdees, and the Waldenses, were all of episcopal origin. Old men have lived in every age, whose prudence and experience have been brought into requisition; but of presbyters without authority to preach, neither

a word, nor an example is found, from the demise of the last apostle, unto the reformation in Switzerland; they neither existed in the original form of government; nor in the secondary, which was parochial episcopacy; nor in that, which absorbed the rest, the diocesan, which became, so far as we yet know, literally catholic.

Such was Christendom until the period of the reformation. The Eastern church speaks for itself. Rome had been sacked in 1527, and the pope captured; also Charles V. as well as Francis I. had defied the enmity of the court of Rome; nevertheless, they were both intolerant papists; and maintained, and enforced episcopal government. In England the power of the pope had been abolished by parliament in 1532, yet the doctrines and ecclesiastic government, in other respects, remained the same. James V. then reigned in Scotland, and died in 1542, a devoted catholic, leaving his kingdom under papal administration. The reformation commenced in Germany in 1517. The protestation of Saxony, Hesse, Anhalt, and fourteen cities, against the violent measures of the diet at Spice, was signed in 1529. The Augsburg confession was made and condemned in 1530. The protestant defensive league was entered into, at Smalkald, in 1531. But it was the papal, not the episcopal government, that had as yet been renounced. In Switzerland in 1308 three cantons confederated: they afterwards subdued two others, and placed them on equal terms. In 1332, Lucerne acceded to the confederacy. In 1353, Berne and Zug joined them. In 1383, they sustained themselves against the duke of Austria. In 1471, they received the Grisons. In 1481, Friburg and Soleure, in 1501, Basil and Schaffhausen, and in 1513 Appenzel were admitted. In the battle of Nancy,

they defeated, and slew Charles the bold.

From 1526, when Zuinglius, the Swiss reformer, was excommunicated by a catholic diet, unto the autumn of 1531, when his death was achieved, he offering himself a victim in defence of liberty of conscience and the cause of the reformation, the cantons of Zurich and Berne, with the towns of Basil and Schaffhausen, maintained an unremitting struggle against the intolerance of five catholic cantons, which those, who were neutral, were unable to repress. But although Zurich and Berne, and Basil and Schaffhausen, had abolished popery, and church temporalities within their territories, they had neither removed the subordination of ministers, nor created new offices in the church. At length peace was restored, because their existence as free states was at last seen to depend upon their confederacy; and each was to adopt and maintain its own form of government, both civil and ecclesiastical; and public safety to be bartered away no more for religious predilections.

Calvin, passing by Geneva, in August, 1536, on his way northward, was importuned by some of the clergy, who were favorable to the reformation, to remain, and aid them in preaching, and to become a reader in divinity.

The season was favorable, the rulers and people having been exasperated by the conspiracy of their bishop with the duke of Savoy, against their liberties; who, being chargeable also with crimes of a private nature, had fled away a few months before. Although the preachers of Geneva, as well as Calvin, and all the people, were catholic, they were not, in fact, under episcopal government; and their submission to their pastors rested merely on persuasion. Of the six ministers at Geneva, two only were

favorable to the doctrines of the reformation, and confidants of Calvin; the rest being licentious, and inclined in heart to popery. But a majority of the people were, from obvious motives, haters of ecclesiastical fraud, sensuality, and oppression. In this state of vacillation, and licentiousness, Calvin adopted the expedient, of preparing an outline of doctrine and discipline, to be sworn to and subscribed, as an antidote against popery. The obligation of an oath to adhere to the rules and doctrines, advised by a minority of the ministers, was a perilous, but decisive measure. Nevertheless, it was taken by a majority in the summer of 1537.

In the next year, Farell, Calvin, and Corald, aiming at a stricter discipline, declared they could not administer the supper to people so irregular, and discordant among themselves. Advantage was immediately taken by the catholics, and, within two days, a general council having been convened, they voted, that those three ministers should leave the city.

Calvin went to Zurich, and afterwards to Strasburg, where he became the pastor of a French church. Corald died. Farell retired to Neufchatel, and never consented to be again a minister at Geneva. Notwithstanding his exile, Calvin answered the letter of the bishop of Carpentras, written against the reformation at Geneva; but would not hear the recantations of the Genevese. He refused to become a cypher among colleagues, and a people incompetent to discriminate between the discipline of Christ and papal tyranny. (a) He attended by appointment the conferences at Worms, and Ratisbon, with Me-

lancthon and others. Interest had been made in behalf of Geneva, and he was there pressed by the heads of the reformation to return to that canton, as a thing indispensable. He yielded, upon condition he should not be interrupted in ecclesiastical discipline. (b) Accordingly in September, 1541, he resumed his labors at Geneva, still subject to the claims of Strasburg, as Viret was to Berne, but the canton soon obtained his release. His colleagues professing reconciliation, and reaching out the hand, were suffered to remain; yet were they an incumbrance, possessing neither zeal nor learning.

To secure the ascendancy of himself and Viret over their copresbyters was the first necessary effort. "I detailed," he says, "to the senate my labor; I showed them that the church could not stand, unless a certain form of government were appointed, such as is prescribed to us in the word of God, and was observed in the ancient church. I then touched certain heads, whence they might understand what I wished. But because the whole matter could not be explained, I begged that there should be given us those who might confer with us. Six were appointed to us. Articles will be written concerning the whole government of a church, which we shall afterwards lay before the senate." (c)

The colleagues of Calvin and Viret, "openly assented, because they were ashamed to contradict in matters so public," but they secretly persuaded the senators not to abandon their power. They sought to "escape that discipline and order which they could not bear," and to "weaken the authority of the church." (d)

(a) — "locum sine ullâ auctoritate te-neam? Quid enim faciemus? Unde sumemus exordium, si res collapsas velimus instaurare? Si verbum fecero quod displicuerit, mox silentium imperabunt." *Calv. epist.* 12.

(b) — "suo ipsi judicio obstricti erunt, ne reclamant amplius, aut quicquam ad ordinem nostrum turbandum moveant." *Epist.* 25.

(c) *Epist.* 50.

[d] *Epist.* 54.

Before this proposition, no canton in Switzerland had, so far as is known, even the idea of a lay officer in the church, but every presbyter and every deacon was a preacher of the Gospel. This reference was nevertheless not wholly without a precedent; for in 1532 a committee had been appointed by parliament in England, half laymen and half ecclesiastics, with Henry VIII. at its head, to decide upon certain ecclesiastical constitutions, which were alleged to involve temporal rights, and subject them to spiritual censures.

The committee at Geneva reported; laws were prescribed; and a constitution instituted, by the General Council, on the 20th November, 1541. The consistory was to contain a double number of laymen, chosen annually; that is, at first it consisted of the six ministers, two laymen from the lesser senate, or council of twenty-five; and ten from the greater, or council of two hundred; one of the Syndics presiding. (e)

That Calvin did afterwards attempt to justify the reception of lay presbyters, from the authority of the Scriptures, his writings evince. It is perfectly clear, nevertheless, that it was adopted at first by him as an expedient for reducing the church at Geneva to a state of dis-

cipline, which should secure the reformation at that place. He probably preferred the name consistory, because the judicatory was composed of presbyters and laymen; for since ordination is by the laying on of the hands of the presbytery, if those laymen were members of a presbytery, then they must impose hands, and give an authority which they possessed not. As if apprehensive, also, of the impropriety of denominating men presbyters, who had received no ordination, he called them Inspectors; and such they really were, not as sometimes it is explained, of the morals of the people, but evidently of the designs of the clergy, whose bishop had within one year before the arrival of Calvin committed treason against the canton, from a desire to bring them back to the chains of popery.

Soon after he had gained a consistory, Calvin writes, "Now we have a judgment of presbyters, such as it is, and a form of discipline, such as the infirmity of the times could bear." (f)

The presbyters here intended were the preachers, for he then thought of no others, and represents that he had succeeded in obtaining a tribunal in which the sentence of a presbytery might be judicially given, according to the original mode of ecclesiastical trials among the early Christians; nevertheless, he qualifies his representation by the word "such as it is," not "such as they are," for the judgment to be rendered by the presbyters would be under the control of the duplicate rates of lay members in the consistory. Of this Calvin had nevertheless no reason to complain; for what could he have effected without laymen, when the major number of the clergy were really

[e] — "non solos verbi ministros sedere iudices in consistorio; sed numerum diplomajorem, partim ex minori senatu, ex delectis senioribus esse, ut vocant, partim ex majore diligi, ad hæc unum fere ex syndicis præsidere." *Epist.* 167. "Deliguntur quotannis duodecem seniores; nempe ex minori Senatu duo, reliqui ex Ducentis, sive sint indigenæ sive ascriptitii cives. Qui probe et fideliter munere suo perfuncti sunt, loco non moventur; nisi, &c. Antequam ab electione suâ sedeant, eorum nomina publice eduntur, ut si quis eos indignos cognoverit mature denunceat." *Epist.* 302. Southey in "The Book of the Church," 2d vol. p. 293, says, "Calvin himself" was "perpetual president;" an error perfectly in character for a mere compiler.

[f] "Nunc habemus quaecunque presbyterorum judicium, et formam disciplinæ qualem ferebat temperum infirmitas." *Epist.* 54.

catholic, and hostile to a reformation, in doctrines, discipline, and manners? They had caused his banishment, when his clerical minority was greater. They were secretly opposed to his return; and even at the time of their public congratulations, resisted clandestinely the new government, "as rigid, tyrannical, and contrary to the practice of the other churches, which governed without such articles."

The people were suspicious, for they had learned by experience to be jealous of clerical power, and were disposed to weaken it, (g) alleging that "Moses, a secular prince, had prescribed to Aaron, and David to the priests." So arduous was the work of reformation at Geneva, that Calvin declared that without Viret he could not preserve that church. (h)

In 1553, a question arose upon their articles of agreement; the senate claiming an appellative jurisdiction in all causes decided by the consistory; but the original intention was merely to secure in certain cases the intervention of civil authority. One Bertelier had been suspended from the communion by the consistory. He complained to the senate, who heard the reasons of the sentence, and confirmed it. Within half a year, he applied to them again, for restoration. Calvin was again heard. But the senate restored the offender. Calvin declared that he preferred resignation to compliance.

The senate of Geneva, in compromise, asked the advice of the senate of Zurich, on three questions; the first was concerning excommunication; the second, whether it could not be exercised in some

other manner than by a consistory? and the third was for advice how to act. To these it was answered by the other senate—"that they had heard of the consistorial rules of the church at Geneva, acknowledged them to be pious and near to the prescript of the word of God; and therefore could not advise a change, especially at that period." (i) That the pastors of the protestant churches at Zurich, Berne, Schaffhausen, and Basil, considered themselves to be deeply interested, at that time, in supporting Calvin, and obtaining the approbation of their senates, appears by their letters.

In 1554, he observed—"that the conflict was over, and peace restored; after the church at Geneva had fluctuated like Noah's ark upon the waters," yet that he was still apprehensive. That when invited into the public assembly, he had freely forgiven every one, who had repented; but that he, being but one of the consistory, did not arrogate the right of representing the church. (k.)

Calvin prevailed to establish an order of Government, as nearly approximating the original form, as the dissolute morals, and fixed prejudices of the Genevese against ecclesiastical tyranny, would allow.

Of the original parity of presbyters, Calvin could not have been ignorant; into that state the church of Geneva had providentially fallen by their abandonment of papal authority, and by the flight of their bishop. Of a re-establishment of episcopacy no one appears to have thought; nor did there occur a syllable about an inferior order of pres-

[i]—"audivisse nos de legibus ecclesiæ consistorialibus, et agnoscere illas pias esse, et accedere ad verbi Dei præscriptum: ideoque non videri admittendum, ut per innovationem mutentur, hoc præsertim seculo," &c. *Epist.* 166.

(k.) "Tandem huc ventum est, ut inter se omnes reconciliarentur,"—"Acris erat dimicatio,"—"brevi tamen rursus certandum exit." *Epist.* 171.

[g]—"laici—in potestate positi, si quando possint, nos, qui verbo prosumus, auctoritatemque nostram labefactare." *Epist.* 47.

[h]—"Si me Viretus auferatur prorsus perii, nec hanc, ecclesiam salvam retinere potero." *Ep.* 39.

byters. He could have seen nothing of the kind, in any Christian writer before his day. (l.) The introduction of laymen into the church of Geneva, thus originated not from a previous design to introduce an inferior kind of presbyters, but from the exigencies of their condition. The success of the expedient, led others in similar circumstances, to the adoption of the same measure. Could they have so far counteracted the influence of the customs then prevalent, as to have separated the idea of a preacher, from that of a deacon, and distinguished their coadjutors by this name, instead of that of inspectors, they had not erred: but dropping that office into practical oblivion, the next effort appears to have been, to justify what they had done; and as this task naturally devolved upon the inventor, so no man was better qualified to essay its accomplishment, than Calvin.

The first imitators of his consistorial government, were the neighbouring cantons. He claimed his own invention, when a church sought his advice, upon the form, they had taken from him. (m.) The clergy of Basil desired the same defence,

(l.) In his institutes he speaks of but one order. *Lib. IV. c. IV. 1.* *ex ordine presbyterorum partim eligebantur pastores et doctores: reliqua pars censuræ morum et correctionibus præerat.* But in his commentaries, which he wrote in 1556, he says; (1 Tim. V. 17.)—"sane expopulo deligebantur graves et probati homines, qui una cum pastoribus communi consilio et autoritate ecclesia, disciplinam administrarent, ac essent quasi censores moribus corrigendis." "Hunc morem Ambrosius abolevisse conqueritur," &c. *Ambros. op. tom. III. p. 276.* But the writer (Hillary the deacon) is speaking only of old age, in both sexes, as honourable; and that both in the synagogue, and church, nothing was wont to be done without the advice of the Seniors.

(m.) "Certe nimis esset impudentiæ, id ipsum improbare in vobis, quo nos tanquam bono et salutari utimur." *Epist.* 55.

which Calvin had made the condition of his return to Geneva. After the experiment had proved successful, Schaffhausen, Zurich, and Berne adopted forms of church government of a kindred nature.

The Scottish reformer visited Geneva in 1554 and became a disciple of Calvin. Among the exiles both at Frankfort and Geneva, Knox used, "The order of Geneva."

In 1559 he left Geneva for the last time. In 1560 he was appointed, with others, to report in writing a book for common order and uniformity in religion, for the church of Scotland.

In January following, the first book of discipline, was approved conditionally by the Secret Council, and adopted in practice in the church, but was never formally established by an Act of Parliament. The superintendents were temporary officers, subject to the presbyteries, and without the claim either of dignity or permanency; the form was therefore mainly presbyterian, but rejected imposition of hands in ordination. In 1562 the session of Edinburgh contained twelve elders, and sixteen deacons; the latter of whom were allowed to teach. The first was superseded by the second book of discipline, which restored imposition of hands in the ordination of preachers, and reduced deacons to their original duties. The second was agreed on by the General Assembly in 1578, and was, as well as the assembly itself, established by act of Parliament at Edinburgh, in June, 1592. Thus was the office of lay elders brought from Geneva to Scotland.

Whether Calvin, "aimed at nothing less, than rendering the government, discipline, and doctrine of Geneva, the mould and rule of imitation to the reformed churches throughout the world," as Mosheim alleges, it is not necessary here to

affirm; but that his learning and talents rendered his example in church government conspicuous, and gained him an influence in distant countries coextensive with the reformation, is certain.

Geneva and Lausanne, from their contiguity to France, so greatly influenced the work of reformation in that kingdom, that so early as 1550, the reformed societies of that country were generally in communion with the church of Geneva, and had adopted the doctrines of Calvin. The Gallic confession exhibited to Charles IX. in 1561, thus expresses their views; "We believe, that the true church ought to be governed by that discipline, which our Lord Jesus Christ has decreed; namely, that there should be in it pastors, presbyters or seniors, and deacons; that purity of doctrine may be preserved, vices restrained, the poor and others in affliction provided for," &c. (n.) In that same year, Charles IX. wrote to the Council of Geneva, complaining of their having received and fostered the enemies and disturbers of France.

Calvin and his colleagues were for that cause summoned before them. They acknowledged, that the pastors of the canton, had sent pious men to regulate the churches in France, but upon their solicitation, and not to sow trouble. Also Calvin professed himself ready to answer before the king; but the matter was not prosecuted further. Nevertheless his letters show an extensive influence upon the reformation in France.

In the next century, when the subject of church government was better understood, the churches were left by the acts of the Synod of Charenton in 1645, to their choice on the subject of elders. "We agree the office of deacon is

of divine appointment, and that it belongs to their office to receive, lay out, and distribute the church's stock to its proper use, by the direction of the pastor, and the brethren, if need be. And whereas divers are of opinion, that there is also the office of ruling elders, who labour not in word and doctrine, and others think otherwise, we agree, that this difference make no breach among us." (o.)

Calvin's discipline spread from France to the Netherlands. For these churches, when scattered by persecution, held a Synod at Emden in 1569, at which it was agreed;—"that in the French congregations, the Geneva catechism might be held; and in the Dutch, that of Heidelberg." Also they declared, that, "No church shall have, or exercise dominion over another, and no minister, elder, or deacon, shall bear rule over others of the same degree;" which is Calvin's order.

The first presbytery erected in England, was convened in 1572, when eleven elders were chosen, and their proceedings were entitled, "The orders of Wardsworth;" imitating the style of the order of the church at Geneva.

These presbyterians chiefly consisted of exiles, who had returned from Geneva, Frankfort, &c. to England, after the death of the bloody Mary; and conformed more nearly to the order of Calvin than Knox was able to do; having neither Synods, nor a General Assembly. The independents, whether originating in England in the end of the sixteenth, or in Holland early in the seventeenth century, and at whatsoever period they adopted their charitable regulation, that neither the adoption, nor rejection of the office of lay elders, should make any breach among them, have cer-

(n.) D. XXIX—"in ea sint pastores, presbyteri sive seniores, et diaconi" &c.

(o.) Quick p. 472. Third Synod, &c. ch. XIII. S. 5.

tainly, so far yielded to the influence of the polity of Calvin.

In the presbyterian church in the United States, a similar compromise has obtained; and every congregation is at liberty to have elders, or deacons, or both; and to elect them in their own way. The ordination of whom is without imposition of hands because it is so in Scotland; and Knox omitted the rite because he observed it was so at Geneva; or the novelty of such an ordination, like that of a presbyter to constitute him a bishop, might have produced the delay in its adoption, lest suspicion and investigation should have been awakened; and the authority, and previous example should have been demanded. In which event, the one could no more be supported than the other. If they be presbyters they should receive ordination by a presbytery. But we charge them as deacons, and they do the work of such. Yet even thus, the mode of their ordination in the presbyterian church merits a revision.

It has now fairly resulted from this investigation, that a special form of ecclesiastical government was adopted by the Genevese at the reformation; not because it was found by Scriptural precept, or example, to have been the original apostolic scheme; but because the nearest approach to the true one, which the peculiar circumstances of the canton, and the exigencies of the times would admit. The learned and prudent reformer has shown, that he did wish a presbytery, but a consistory was all that he could obtain; for the reformation of the canton was seen to be impracticable, unless his party could have the ascendancy in clerical councils; and this was impossible, without the introduction of laymen. Yet this design was not prominent, they were associated as inspectors of the conduct, and so as a defence

against the wiles of the ecclesiastics.

Had Calvin justified the expedient, by the necessity of the case, he would have betrayed his design, and prevented others from the benefit of his example; but he gave ease to his conscience, and plausibility to his conduct, by seeking a defence from the Scriptures. And his opinion was readily adopted, because ecclesiastics, a few reformers excepted, were every where inimical to the reformation, and disposed to rivet the chains of papal despotism. It was natural therefore, that "the pattern on the mount," as it has been called, which had proved so successful at Geneva, should be followed by others, and become a similar defence against ecclesiastical fraud, and oppression.

J. P. W.

TO J. L.*

THE argument from the Scriptures has not yet arrived; matters of fact, accruing since the sacred record, have been the inquiry. Hilary's words were adduced only as testimony of the state of the church then present: his opinion of things prior to his time would be mere hearsay. When we take up the holy Word, it will speak for itself, no interpreter can be trusted, but Hooker will not be forgotten on Rom. xii. 7, 8. The fathers are miserable commentators; Hilary not excepted, though without law-sleeves; yet are they, from the necessity of the case, competent witnesses of facts, which were under their own sight and hearing.

Hilary, the younger, represented the same kind of seniors to be in every nation, and in the synagogue, which were in the church; *Ambros. tom. III. p. 276.* they were consequently not officers. Also by censuring, not the omission of an office,

* See last Vol. p. 630.

but that pride, which by neglect of consulting the old men suffered the custom to become obsolete, he supposed the seniors, of whom he spoke, still to exist, who were of course laymen. J. L. admits, that these seniors were "not a third order in the church," and J. P. W. asks no more. That "these elders—were the deacons" J. L. is at liberty to prove, if he can; could he be successful, the discovery would be some excuse for all of us in the presbyterian church, who ordain and charge men as deacons, because the word is so; and afterwards call them elders, because such is the custom.

What J. L. demands has been already shown.* The *exaltation* of *servants*, *διακονοι*, to the office of teachers; and the wisdom of Calvin in obliterating, rather than *degrading* deacons; when, availing himself of the anarchy of his canton, he placed laymen as *inspectors*, but really for protectors, in his *consistory*, have already passed in detail.

J. P. W.

ON THE WITNESS OF THE SPIRIT.

It appears from Scripture that there is such a thing as the witness of the Spirit. The Apostle says, Rom. viii. 16. *The Spirit itself beareth witness with our spirit that we are the children of God.* The course of thought in the mind of the writer seems to be this. 1. Sinners are led by the Holy Spirit to the exercise of saving faith in Christ, by which they become the children

of God: (v. 14.) 2. They exercise the reflex act, by which they are conscious that their affections are changed from enmity to love, and from fear to filial confidence: (v. 15.) This is the testimony of conscience: (2 Cor. i. 12.) 3. After that they receive the concurring testimony of the Holy Ghost to the same fact: (v. 16.) 4. The effect of this witness, brightening the views, increasing the assurance, and enhancing the joy, of the Christian hope: (v. 17.) The principal points are, the fact, the two distinct witnesses to the fact, the order of testifying, and the nature or effect of the testimony. Such are the views of the apostle respecting the witness of the Spirit. From this brief exposition we derive the following inferences.

1. A suggestion to the mind, of some truth which was not received or believed before, is not what the apostle understood by the witness of the Spirit. The Spirit bears not an original, but a concurrent witness. It is his part to confirm and strengthen a previous belief, and to make its impressions more distinct and lively. An original impression that I am among the elect, or that God is my God in particular, or that Christ has pardoned my sins, or had mercy on my soul, is not the witness of the Spirit. This is a point on which we cannot have the original witness of our own spirit. And the Spirit does not bear witness *to* our mind, or produce an impression *in* the mind, but comes in aid and bears a concurring testimony *with* our own rational consciousness. If impressions are allowed to testify *in chief*, there is no way to discriminate between the impressions of the Spirit of truth, and those of the spirit of error. This view overlooks the apostolic *order of testifying*.

2. The sanctifying effects of the Spirit are not what the apostle in-

* "διακονοι διδασκιν εκαστω των παροντων μεταλαβειν απο του ευχαριστηθεντος αρτου" &c. *Justin Martyr. Apol.* I. § 86. By the synod of Ancyra A. D. 314. it was decreed, that those deacons, who succumbed to persecution, should not αρτον η ποτηριον αναφερειν η κηρυσσειν, &c. *Canon II.* "Diaconi ergo ordo est, accipere a sacerdote et sic dare plebi." *Ambros. tom. IV. p. 779.*

tended by the witness of the Spirit. The sanctifying effects of the Holy Spirit must *precede* the testimony of our own consciousness, but the witness of the Spirit comes after. The testimony of conscience is, that by the grace of God we have our conversation in the world. Of course the grace of God in regeneration and sanctification must exist before the mind can be conscious of its effects. And besides, if a Christian disposition produced by the Holy Spirit is all the witness we are to expect, then we have but one witness. Whereas the apostle speaks of two witnesses.

3. The revelation of divine truth by the Holy Ghost is not the witness of the Spirit. This view of the subject, in words, admits the existence of two witnesses, but in fact amalgamates them into one. And so far as they are distinct, they do not witness to the same fact with the witness of the Spirit. The Scriptures tell what is the temper of a child of God, but they do not testify to the fact that I have that temper.

4. The real nature of the witness of the Spirit is to be judged from its effects. We know nothing of the manner of his operations, but only of the effects of his influences: See John, iii. 8. This we learn from the scriptural representations of what the Spirit does for Christians. And from this we judge that the witness of the Spirit is such an influence upon the mind of a believer, as greatly enlivens his views, increases his assurance, and enhances his joy. It gives reality and confidence to the rejoicing, which arises from the testimony of conscience. Any inward operation of the Holy Ghost, which *enhances the effect* of this testimony of conscience, may properly be considered the witness of the Spirit.

A lively impression of the security of the believer, or of the reality and glory of the heavenly inherit-

ance, greatly increasing the affections of the soul, is the witness of the Spirit. When the Spirit produces in the mind of a Christian such lively views of Christ and his salvation as fills his soul with all joy and peace in believing, he takes of the things of Christ, and shews them to him. When in his pious meditations a sudden and unutterable joy overwhelms him, then out of his belly flow those rivers of living water which Jesus spake of the Spirit which they that believe on him should receive. When, being rooted and grounded in love, his views are wonderfully enlarged to comprehend the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, by other means, and is thus filled with all the fullness of God, God has then granted him, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. When all the perplexity of his mind on doctrinal subjects seems at times to be wonderfully removed, he enjoys that unction from the Holy One whereby he knows all things. When the world with all its interests dwindles into nothing, and heaven with all its glories seems so near, and so real, that like him who was caught up to see unspeakable things, he hardly can tell whether he is in the body or out of the body, it is the earnest of the Spirit, the foretaste which the Spirit gives of the heavenly inheritance. When in the fear of God he walks all the day long, and serves the Lord with trembling reverence and godly fear, he receives also the comforts of the Holy Ghost, and is edified. When the Comforter is sent to him, according to promise, he receives the peace of his risen Saviour, not as the world giveth; and experiences the peace of God which passeth all understanding, and the joy of the Holy Ghost. When in the peculiar exercise of love to his Saviour,

he is faithful to keep his sayings, God the Father loves him, and they come unto him, and make their abode with him, and manifest themselves unto him as they do not to the world. God, as his Father, has declared that he is more ready to give his Holy Spirit to them that ask him, than earthly parents are to give bread to their children. Relying on this assurance of the Holy Spirit, he asks, and he receives till his joy is full. All these enjoyments of the advanced and devoted Christian go to increase the joy and peace in believing, which naturally springs from the testimony of conscience. The witness of his own spirit is confirmed. It therefore appears perfectly proper to call this the witness of the Spirit.

I cannot better illustrate my ideas than by comparing the case with that of Jacob meeting with Joseph. When his sons told him, saying Joseph is yet alive, and is governor over all the land of Egypt, his heart fainted, for he believed them not. But when he saw the waggons which Joseph had sent to carry him, his spirit revived, and he said, It is enough; Joseph my son is yet alive, I will go and see him before I die. He believed it upon testimony, and rejoiced in the belief. But when the son of his old age, Rachel's son, the long-lost son, actually presented himself before his father, he fell on his neck and wept a good while, and said, Now let me die, since I have seen thy face, because thou art yet alive. Something like this is the experience of the believer. When he believes the testimony of God respecting the Saviour, he rejoices in the evidence of his conscience. But he rejoices with trembling, because conscience gives her evidence with trembling. His joy is imperfect, because the evidence is imperfect. A subsequent and a high point of religious attainment is when the

Spirit comes with his witness. Then the things of religion come to his mind, not as matters of testimony merely, not merely of God's testimony even, but as realities which are seen, and felt, and tasted. He has a realizing sense how secure the believer is of this inheritance: if children, then heirs. And how rich the inheritance: heirs of God, and joint heirs with Jesus Christ. And then such a foretaste of its joys as leaves for the time no remaining doubt or fear that he shall one day possess them.

5. This view of the subject corresponds with that of the most pious and experimental Christian commentators. On subjects of experimental religion, the comment of a pious man of good sense is worth much more than that of a mere critic. Such critics as Rosenmuller, and others of a similar class, may afford much assistance in questions of mere philology. But in explaining experimental passages, they fall far below the spirit of the inspired writings, and far below the actual experience of many Christians. And on this one respecting the witness of the Spirit, all which they can make of it is the idea that the filial spirit witnesses with the mind, that is, the mind concurs with the mind in bearing testimony to the fact that we are the children of God. In discerning the mind of the Spirit on such subjects, the opinions of Calvin, and Beza, and Poole, and Henry, and Scott, and Doddridge, and Hawies, outweigh a whole library of free-thinking philologists.

Beza says, "So there are two witnesses, the Spirit of God and our spirit." *Pol. Syn.*

Locke. "The Spirit of God himself beareth witness with our spirits, that we are the children of God." And he refers to 2 Cor. i. 21, 22, and v. 5, and Eph. i. 11-14, and Gal. iv. 6, as teaching the same thing.

Poole. Annot. "And this it doth by an inward and secret suggestion, whereby he raised our hearts to this persuasion, that God is our Father, and we are his children. This is not the testimony of the graces and operations of the Spirit, but of the Spirit itself."

Gillies. "Let thy Spirit witness with our spirit, that we are indeed thy children."

Doddridge. "He himself, by his internal and gracious operations, beareth witness with the answer of our spirit, when seriously examined and interrogated, and gives us an inward and joyful assurance that we are the children of God."

Hawies. "The Spirit itself, in such approaches to God, when in simplicity we offer our hearts to him, beareth witness with our spirits, shining upon his own work in our souls, and satisfying our consciences, that we are the children of God, and may take the comfort of that honorable relation."

Scott. "This is not done by a voice, or immediate revelation, or impulse, or merely by a text brought to the mind; (for all these things are equivocal and illusory;) but by bearing witness with their spirits, or coinciding with the testimony of their own enlightened minds and consciences, as to their uprightness in embracing the Gospel, and giving themselves up to the service of God."

Storr. "El. Ch. Theol. § 115. illus. 7. "This spirit cannot signify a Christian disposition; because it evidently corresponds to v. 26, and because the interpretation would be unnatural, to say, 'the disposition of our spirit beareth witness with our spirit.' If this had been the idea, it would rather have been *ἡμεῖς* 'with us' than 'with our spirits.'" Vol. II. p. 344.

I consider this last remark as very important, because coming from a modern writer, and distinguished philologist, who has also been pe-

culiarly happy in satisfying all classes of evangelical people on most points of Christian theology. It is undoubtedly the *biblical* view of the subject, equally removed from enthusiasm and rationalism.

6. The experience of Christians shews that something like this is the witness of the Spirit.

The first case which I shall mention is that of David Brainerd. His case is worthy of more attention, because all his views of doctrine were so eminently scriptural, and because his experiences were so carefully guarded from enthusiasm. President Edwards testifies that "he was not a person of a warm imagination," and that "his views and experiences were not excited by strong and lively images formed in his imagination." Under date of Sept. 1739, he writes, "I was spending some time in prayer and self-examination, when the Lord, by his grace, so shined into my heart, that I enjoyed full assurance of his favor, for that time, and my soul was unspeakably refreshed with divine and heavenly enjoyments."

July 26, 1745. "In the evening God was pleased to help me in prayer, beyond what I have experienced for some time. Especially, my soul was drawn out for the enlargement of Christ's kingdom, and for the conversion of my poor people; and my soul relied on God for the accomplishment of that great work. How sweet were the thoughts of *death* unto me at that time! How I longed to be with Christ, to be employed in the glorious work of angels, and with an angel's vigor and delight! Yet how willing was I to stay a while on earth, that I might do something, if the Lord pleased, for his interest in the world. My soul, my very soul, longed for the ingathering of the poor heathen; and I cried unto God, most willingly and heartily. I could not but cry. This was a sweet season,

for I had some lively taste of heaven, and a temper of mind suited in some measure to the employments and entertainments of it. Oh! the inward peace, composure, and God-like serenity of such a frame! Heaven must differ from this only in degree, not in kind."

The next extract is dated June 18, 1747. during his sickness at Boston, and is important, because it shews his care to distinguish his experience from those impressions which those contend for who hold to the original witnessing of the Spirit. He says:

"I think that my mind never penetrated with so much ease and freedom into divine things, as at this time.—As I saw clearly the truth of those great doctrines which are called the doctrines of grace; so I saw with no less clearness, that the essence of religion consisted in the soul's conformity to God, and acting above all selfish views for his glory, longing to be for him, to live to him, and please and honor him in all things.—Then I saw again, that if God should slight and reject his own moral image, he would deny himself, which he cannot do. And thus I saw the stability and impartiality of this religion.—The next thing I had to do, was to inquire, whether this was my religion: and here God was pleased to help me to the most easy remembrance and critical review, of what had passed in course, of a religious nature, during several of the latter years of my life. Although I could discover much corruption, &c.—yet God was pleased, as I was reviewing, quickly to put this question out of doubt, by shewing me that I had, from time to time, acted above the utmost influence of mere self-love. This review was, through grace, attended with a present feeling of the same divine temper of mind. This feeling of the love of God in my heart, which I trust the Spirit of God excited in me afresh, was suf-

ficient to give me a full satisfaction. I did not want any of the sudden suggestions, which many are so pleased with, that Christ and his benefits are mine; that God loves me, &c., in order to give me satisfaction about my state. No, my soul abhorred those delusions of satan, which are thought to be the immediate witness of the Spirit, while there is nothing but the empty suggestion of a certain fact, without any gracious discovery of the divine glory, or of the Spirit's work in their own hearts." *Life*, pp. 401—403.

The experience of President Edwards, as related by himself, was very full of joys and assurances, and anticipations, which appear far beyond the mere testimony of conscience. I have room only to transcribe a single passage.

"My mind was very much taken up with contemplations of heaven, and the enjoyments there, and living there in perfect holiness, humility, and love; and it used to appear a great part of the happiness of heaven, that there the servants could express their love to Christ. It appeared to me a great clog and burden, that what I felt within I could not express as I desired."

The death-bed of the late Dr. Payson, of Portland, exhibited the same operation of the Holy Spirit, enhancing the holy joy as well as the holy affections of the advanced Christian. The following remarks bear upon the subject.

"In proportion as my joy has increased," he said, "I have been filled with intense love to all, and a strong desire that they might partake of my happiness."

From his letter to his sister, written about a month before his death. "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for several weeks a happy inhabitant. The celestial city is full in my view.

Its glories beam upon me; its breezes fan me; its odors are wafted to me; its sounds strike upon my ears; and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step whenever God shall give permission. You have known a little of my trials and conflicts, and know that they have been neither few nor small; and I hope this glorious termination of them will serve to strengthen your faith, and elevate your hope. O my sister, my sister! could you but know what awaits the Christian; could you know only so much as I know, you could not refrain from rejoicing, and even leaping for joy."

He replied to one who asked him if he was reconciled to his sufferings, "Oh! that is too cold—I rejoice—I triumph! And I know it is the very Spirit of heaven which I feel, for I long to see every creature happy."

One sabbath morning, which he supposed would be his last on earth the first words he uttered on awakening were "I am going to mount Zion, to the city of the living God, to the heavenly Jerusalem, to an innumerable company of angels." "Last night I had a clear, full view of the king of terrors; now he comes and crowds the poor sinner to the very verge of the precipice of destruction, and then pushes him down headlong. But I felt that I had nothing to do with that. And now death was disarmed of all its terrors; all he could do would be to touch me, and let my soul loose to go to my Saviour."

"It has often been said, that people who have been to the other world cannot come back again to tell us what they have seen; but I am so near the eternal world that I can see almost as clearly as if I were there, and I see enough to satisfy myself at least of the truth of

religion; so that I do not know that I should feel at all surer, if I had been really there."

"The man who is prepared to die is not obliged to be crowded reluctantly along, but the other world comes like a great magnet to draw him away from this, and he knows that he is going to enjoy, and not only knows but begins to taste it, perfect happiness forever and ever, forever and ever."

The following are some of the exercises of Mr. Pearce, while he was contemplating a mission to the heathen. "My eyes, almost closed with weeping, hardly suffer me to write. Oh! what a view of the love of a crucified Redeemer did I enjoy! The attractions of his cross how powerful! I was as a giant refreshed with new wine, as to my animation; like Mary weeping at the Master's feet for tenderness of soul; like a little child for submission to my heavenly Father's will; and like Paul, for a victory over all self-love, and creature-love, and fear of men, when these things stand in the way of my duty. The interest that Christ took in the redemption of the heathen, the situation of our brethren in Bengal, the worth of the soul, the command of Christ, together with an irresistible drawing of soul, which by far exceeded any thing I ever felt before; all compelled me to *vow* that I would, by his leave, serve him among the heathen. If ever in my life I knew any thing of the influences of the Holy Ghost, it was then. I was swallowed up in God. All was delightful, for Christ was all, and in all."

It were easy to multiply extracts like these. But perhaps we have more than sufficient. Let any believer read these attentively, and I am sure he will recognize a work of the Holy Spirit, in all these saints, enlarging their conceptions, brightening their views, giving reality to their hopes, dissipating

their darkness, and thus *enhancing* the joy which springs from an approving conscience testifying to the sincerity of his gracious exercises. And now is it possible that the Scriptures give no account of such enjoyments? Have such believers advanced in their experience beyond the Bible? Rather, let us say, they enjoy the Spirit witnessing with their spirit, that they are the children of God.

Finally: It is no objection to this doctrine that it affords encouragements to enthusiasm. So does every thing connected with elevated piety, afford encouragement to enthusiasm. Enthusiasts have built themselves upon the doctrine of disinterested benevolence, of communion with God, of election, of saints' perseverance, of divine decrees, of assurance, of Christian perfection. But it was by a perversion of these blessed doctrines. And it was a perversion owing primarily to spiritual ignorance. A deceived heart turned them aside, and they fell into the snare of the devil by being ignorant of his devices. Shall we then surrender the truth, because those who were unacquainted with the proportion of faith have perverted it to support enthusiasm? Or shall we not rather clear away the misapprehensions which have led to the perversion? I do believe this dread of enthusiasm has led the great body of enlightened believers to live far below their privileges. Certain it is that there are very few who can ever adopt the strong language of Scripture to describe their religious exercises. Away then with the idea that the truth must be reduced down for fear of enthusiasm. This doctrine, properly understood, does not give any more warrant to enthusiasm than the doctrine of perseverance: because it is not to be looked for without first obtaining the testimony of conscience. The Spirit bears no

original or independent testimony to this point. It is only by the exercise of a holy simplicity and a Godly sincerity in serving God, that the testimony of conscience can be obtained and the concurring witness of the Spirit looked for. It is to be expected only when Christians follow the Lord wholly, and throw their whole souls into their religion, and devote themselves to the service of God, and leave all to follow Christ. Then they have no difficulty in obtaining the testimony of conscience to the simplicity and Godly sincerity of their hearts. And then the Spirit will witness with their spirit that they are the children of God. They must be very devoted Christians, and very zealous Christians, and very self-denying Christians, and very believing Christians, and there is no doubt they will be very joyful Christians. Then shall ye seek me and find me, when ye shall search for me with all your heart. They must have the very temper of children, and then they shall have the portion of children. I will be to you a Father, and ye shall be my sons and daughters, saith the Lord Almighty. Such persons are in no danger of enthusiasm. Christians cannot rise to enthusiasm on this course, because they cannot have too much of this kind of religion. They cannot, in using such means, give too much diligence unto the full assurance of hope unto the end. Neither is there any danger that by such diligence they should make their calling and election too sure.

Still there is no doubt that many who are ignorant of religion will deceive themselves with the false impression that they have the witness of the Spirit. The blind leaders and the blind followers will shut their eyes to the lamp of truth, and follow the delusions of a heated imagination. And if they will, they must. Shall true believers be

kept from their privileges because hypocrites abuse them? Shall the children of God be deprived of their food because it is poison to the children of the wicked one? Instead of keeping the witness of the Spirit out of view to prevent enthusiasm, let us rather bring it forward and throw all the light upon it that is possible, to prevent many souls from being beguiled in the mists of error.

BIBLIACA, NO. III.

Ex. ix. 13—16. “*And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go that they may serve me.—For I will at this time send (בפעם הזאת אני שלח) all my plagues upon thy heart, and upon thy servants, and upon thy people, that thou mayest know that there is none like me in all the earth.—For now will I stretch out my hand (עתה שלחתי) that I may smite thee, (ואך) and thy people with pestilence, and thou shalt be cut off (ותכחד) from the earth. And (ואולם) in very deed, for this cause have I raised thee up, (העמדתי) for to show in thee my power, and that my name may be declared through all the earth.*”

As we are inclined to believe that our present translation of this passage admits of essential amendments, we suggest the following rendering of several of its important words, as coming nearer to a literal version, and as according better with the *exigentia loci*, or what we conceive to be the genuine scope of the sacred writer in this part of his history.

V. 14. “For I am, at this time, (or, in this turn, בפעם הזאת—referring to the recent judgment of boils and blains) *sending* (שלח) all my plagues upon thine heart (i. e.

upon thy person, the seat of sensation) and upon thy people,” &c.

V. 15. “For *I have now stretched out* (שלחתי) my hand, and *have smitten thee* (ואך) and thy people with pestilence, and thou *hast been cut off* (ותכחד) from the earth.

V. 16. “*Nevertheless* (ואולם) for this cause *have I made thee to stand* (i. e. *caused thee to continue*, notwithstanding thine exposedness to a fatal stroke) for to show in thee my power,” &c.

The alteration proposed, it will be seen, respects principally the *tenses* of the leading verbs, giving them a *preterite*, instead of a *future* signification. For this change we offer two reasons. 1. Grammatical propriety requires it. As to the participle שלח, *sending* is evidently a literal translation. And שלחתי, bring in the perfect without the ו conversive which is necessary to give it a future sense, we have so rendered in the perfect; as we have also the other verbs אך and הפחד for the reason, that although they are proper *futures*, yet they *have* the ו conversive which renders their import *perfect*. We believe the present translation disregards one of the fundamental laws of the Hebrew language. 2. The present version gives a sense which we know not how to reconcile with the subsequent narrative; for the words appear to denounce an *immediate* or at least a *speedy* destruction of Pharaoh, and his people, and that too by a *pestilence*, whereas several additional plagues did in fact ensue, and Pharaoh at last perished, not by pestilence, but by being overthrown in the Red Sea.

It will of course be demanded in what respects the proposed rendering improves upon the present, or whether we do not get rid of one difficulty by substituting another. How, it will be asked, is it any more consistent for the Most High to say, “*I have slain thee*,” when he was still alive, than to threaten

an *immediate* stroke of wrath, which yet was not *immediately* executed?

In answer to this we might observe that whatever apparent difficulties may attend the interpretation of any part of the word of God, we are bound to abide by a fair and plain grammatical or philological construction of it, when we have once determined it on just principles. But in respect to the passage before us, we beg the reader to revert to the narrative of Moses, and attentively note the circumstances which marked this stage of the fearful process of induration, and finally ended in sealing the fate of Pharaoh, and of Egypt. On examination, it will appear, that his demeanor under the present plague, which appears to have been unremoved at the very time these words were spoken, was in the highest degree impious and insolent. Under some of the former judgments he had in a measure relented, and besought their removal, but under the present, though one of increased severity, for hitherto their health and persons had been exempt, we see no symptoms of humiliation. On the contrary, he seems determined with the utmost hardihood to brave it out, and to hasten on the crisis that should decide whether he or Jehovah would yield! His conduct therefore in the present instance was peculiarly aggravated, and now for the first time, God himself is said to "have hardened Pharaoh's heart," which was a farther index of his increased guilt. Another circumstance should be taken into the account. Pharaoh might before perhaps have had a shadow of an excuse in the apparent success of the impostures of the magicians. But he was now stripped of that; for the loathsome ulcers, "the botch of Egypt," had invaded *their* impotent bodies likewise, and they had gone out covered with shame and contempt from the presence of Moses and Aaron.

Under these circumstances, God is pleased to send to Pharaoh, the message we are considering—couched in language to the following effect:—"Knowest thou not, vain worm with whom thou art contending? *I*, even *I*, am against thee. It is *my* hand which has been stretched out upon thy land, and upon thy cattle, and which is now touching thine own frail body, and those of thy subjects, with the pestilent plague of ulcers. Thinkest thou to withstand or to harden thyself against it? Presumptuous hope! Nay, even now thou mayest deem thyself "as good as dead," as having been *smitten* and *cut off* from the earth by the recent plague; for with infinite ease I could have made thee its victim, and thus rid me at once of a proud adversary. It is by a mere miracle that thou art escaped. My forbearance alone has spared thee, at this time, the doom which thy sins have richly deserved; nevertheless for wise purposes, I *have* made thee to stand when otherwise thou wouldst inevitably have fallen—I have *raised thee up* when, *considered in thyself*, thou wert utterly and irrecoverably cast down. And *yet* dost thou persist in exalting thyself against me?"

Such we regard as the true import of this passage, and though it represents the Divine Speaker adopting a language peculiarly bold and emphatic, yet it is not without a parallel. We find in repeated instances that He who "callest things that are not as though they were," employs an *absolute* mode of speaking, when at the same time it is evident that it is not to be understood without due limitation. We hear him saying for example to Moses—"I will not go up in the midst of thee." Again he says, "He shall know my breach of promise." And to Hezekiah the message was—"thou shalt die and not live," yet fifteen years were added to his life. From these and similar passages, which

might be indefinitely multiplied, it appears that the Most High claims for himself in his word a peculiar freedom and latitude of expression, which, however, to the attentive reader, who studies the divine *usus loquendi*, has no tendency to mislead or confound. They are words of wisdom, "all plain to him that understandeth, and right to him that seeketh knowledge." If the passage before us be viewed in connexion with these now cited we know not why it should be thought to be attended with difficulty. If it should be, we may find the proposed interpretation still more strikingly confirmed by comparing it with the words spoken to Abimilech on the occasion of his taking Abraham's wife. "But God came to Abimilech in a dream by night and said to him, Behold thou *art but a dead man*, for the woman which thou hast taken." Add to this the language of the awe-struck and trembling Egyptians who were urgent for the Israelites to depart, saying, "We be all dead men." In the same manner we consider the Almighty as speaking in the present case; for if men, in circumstances of imminent peril, are wont to adopt this strong figurative language and declare themselves "dead men," we can see no special impropriety in the use of similar language by the Most High himself, in reference to *narrow and hair-breadth escapes* from dangers that threatened to be fatal; which was *in reality* the case with Pharaoh under the pestilence, though he was unconscious of it.

After all, however, the strongest argument in favor of our interpretation is, that it seems to be plainly sanctioned by the words of the apostle, Rom. ix. 17, in reference to this very passage. In quoting it he has not given a literal translation of the Hebrew, nor has he adopted the rendering of the Septuagint which has *ὁ ἐπληρώθη*. His language is, "Even for this same

purpose *have I raised thee up* (*ἐξήγειρα*) that," &c. And here by the way we may no doubt learn the reason why our translators have departed so far from the literal rendering of *הקמתך*, which is—I have *caused thee to stand*. They found the apostle before them had translated it, "raised up," and his pen was guided by inspiration, and would infallibly give the mind of the Spirit in the present phrase; they felt safe in adopting *his* rendering, while they might have felt somewhat doubtful in giving their own. Taking it then for granted that the apostle has furnished us with the genuine import of the Hebrew term here employed, it only remains to ascertain the true sense of the Greek word by which he renders. We find but two instances of it in the New Testament. The one occurs in 1 Cor. vi. 14. in reference to the *resurrection* of believers (*ἡμᾶς ἐξεγερῆ*.) the other in the passage before us; from both which, as well as from the etymology of the word, we gather that its primary and most natural import is, to *excite, arouse, awaken, or raise one up*, not from a previous state of *non-existence*, but one of *dormancy, inertness, or prostration*. This completely harmonizes Paul with Moses, according to our view of Moses's meaning. The apostle applies a term to Pharaoh which contemplates him as having been before *cast down* and *prostrate*, in which he undoubtedly has reference to the *figurative destruction* asserted of him in the verses we have been endeavouring to explain. He was, according to human probabilities, and as far as his real danger was concerned, cast down under the stroke of wrath; nevertheless God, for infinitely wise purposes afterwards to be answered, was pleased to spare him—to cause him to stand—or in the apostolic words, to *raise him up*.

This interpretation, if correct.

will not only, it is hoped, remove some of the *philological* difficulties connected with the place, but will serve also as an answer to some of the *theological* cavils which are urged against the important doctrines that connect themselves with this portion of Holy Writ. Against these doctrines it is sometimes objected that they teach nothing short of the revolting sentiment that Pharaoh was *raised up*, or *brought into existence*, for the express purpose of being made a monument of divine justice, and that too without any previous sin or guilt of his own! which would in fact be the utmost stretch of divine injustice, and consequently involves a view of the character of God that we decidedly reject. Now this unfounded asper-

sion, to which perhaps the erroneous comments of the friends of truth may in some instances have given occasion, arise from a totally mistaken apprehension of the force and import of the terms employed by the sacred writers relative to this transaction. So far from the remotest allusion to "bringing into being," or even to "raising to a throne," as some have supposed, the simple, obvious sense of the term in the present case is—"to uphold or upraise one in circumstances of extreme peril, where, but for a divine stay, death would have been the inevitable consequence," and in which therefore the person exposed might consider himself as good as dead, and *in a sense* cut off from the earth." G. B.

MISCELLANEOUS COMMUNICATIONS.

PROMOTION OF PIETY IN COLLEGES.

[We have already published two papers in reply to Antipas: we think it proper to add the following, which comes from a distant College and contains some views not presented in the others.]

THAT there are defects in all our academical institutions, and some of them very serious, will be admitted I suppose by their best friends. Founded, as for the most part they have been, and conducted as they generally still are, by men of piety and prayer, they still fall short of perfection; and I would second with all my heart every judicious attempt to improve them. And so, I have no doubt, would most of those who are engaged in the management of them.

I cannot but think however that Antipas has entirely mistaken the course to be pursued; and I trust

that on further reflection he will feel the force of the few remarks which follow, and which are offered with a sincere desire to promote the real interests of piety in our academical establishments. It is admitted that we should endeavour to train young men, destined for the ministry, to the character of vigorous and decided piety. But I am perfectly satisfied that this would not be the effect of a plan which should assign College honors to high attainments in piety. A College is, or should be, a world in miniature. So far as it differs from the plan of ordinary communities, it is defective; and this, I am persuaded, is the real state of our Colleges. There is already too much of an artificial state of things there, a state of things not fitted to prepare youth for the business of actual life. Hence a man has generally to *educate himself* for business after he has left College. No hot-house culture of piety will fit it

to sustain the storms and inclemencies of the atmosphere for which it is designed. And I should call such a culture as Antipas seems to have in view, by this term, because it differs entirely from what God has in his wisdom seen fit to ordain. He does not direct us to *go out of the world* in order to nourish piety—nay, he in effect, forbids it. But what is the state of the world, with relation to the growth and existence of piety? Do not all classes of men urge as an excuse for their low attainments in religion, the very hindrances which Antipas mentions as existing in Colleges? I mean *substantially*,—the very same God in training his children for great achievements here, and high rewards hereafter, takes a course which to short sighted men seems at first view ill adapted to produce the effect designed. He brings virtue to maturity and strength by placing it in a world where it must struggle for its very existence, where its whole course is one scene of warfare conflict and trial. Now take a young man and immerse him in a convent if you please—nourish his enthusiasm, cherish and increase the flow of youthful feeling in religion, let him have no worldly associates, to rival or excel him in study—and when he has completed his appointed course on these principles, turn him out to labor among men as they are. Every man of common sense and common experience can predict the issue. It would be a total failure.

In the community at large, it happens that men of various characters obtain such advantages as this life affords. And is this an unwise arrangement of Providence. In this respect a College, as I have hinted, resembles the world at large, and if it did not, it would not in this respect fit young men for the condition of actual life; it would, like a hot-bed, force some princi-

ples of their nature to an artificial maturity, but like a hot-bed, it would produce a frame ill prepared to meet the tempest or the frost. Talents every where gain the pre-eminence in worldly advantages, and why not at College?

I make these remarks in reference to the charge Antipas brings against our Colleges—(viz. that intellectual culture uniformly takes precedence of moral culture,) and to the appeal by which he thinks it is settled. But perhaps I misunderstand him. Perhaps he would not have academical honors bestowed on attainments in piety. Perhaps he does not complain of the present arrangements in that respect. Yet, if this be not the purport of his remarks I feel somewhat at a loss to know at what he aims. He does not indeed state a change in this respect to be his object, but why else does he lay so much stress on this condition of academical honors as the proof of the charge? I shall not now contest the charge, but it seems to me there are powerful objections against altering the condition of honors. The honors are merely the declaration of a fact—to wit, that such and such individuals have excelled in science or learning. Whether the honors be given or not, the fact is the same. To give them to others would be falsehood. To withhold them altogether, i. e. to abandon the system of encouragements to diligence, would be an innovation for which I suppose few practical and experienced teachers are prepared.

Suppose, for a moment, that academical honors were given to *religious*, instead of *scientific* improvement. The undoubted tendency would be to nourish *indolence*, and to tempt to *hypocrisy*. The graduation and distribution of honors on this plan, would require a knowledge of the heart,—it would be an assumption of the prerogative

of God. So obvious are the folly and extravagance of such a plan that I cannot attribute it to Antipas.

But to return to the charge. I have already intimated that in substance it might with equal justice be urged against all the arrangements of actual life. The fact is, and why should it be complained of?—the fact is, that mental culture is the first i. e. the direct object of study. Mental culture indeed is not the end, it is valued as a means, it is to be subordinate to the great end of all things. We might as well complain that not the most pious, but the most active, excelled in bodily exercises. Mental and bodily strength are the first, i. e. the most direct or immediate object of mental and bodily culture. The right view of them is that they are to be subordinate objects.

I do not object to express provision for the systematic promotion of piety in our Colleges. Nay I am anxious that more should be done on this subject. Still I am persuaded the actual state of things in them is as good as any where else; indeed this must necessarily be the case. It must be the fact that our Colleges are substantially the same for religious character as the community in which they are placed, neither much better nor much worse. They depend on public opinion for support and reputation, they are composed of the same materials as are found without their walls; and there is an intense action and re-action between them and society at large.

I assert, without the fear of contradiction, that the liveliest and most active piety exhibited any where on earth has been nurtured in our Colleges. Whence came our Mills, our Newell, our Fisk, our Parsons? Did these devoted soldiers of the cross find no kindred spirits to commune with? Did they find it necessary to relinquish "the

strife after science," as Antipas terms it, in order 'to improve in piety? Did they or any enlightened Christians suppose that thus to neglect positive duty is the way to grow in grace? Ask, at this moment, and you shall hear from the officers of our Colleges what is the literary standing of the most pious young men in those institutions. They will tell you that in general they are not surpassed by any other in learning and science. I am ashamed and pained to think of the effect which might be produced by the remarks of Antipas on many a youthful mind. They seem to insinuate the very conclusion which he professes to deny, "that religion and science are opposed to each other." Of this at least I am sure, that I have heard these very suggestions made use of at College to excuse low attainments in religion, as if it were almost impossible to grow in grace amidst such hindrances, whereas, the hindrances we meet ought to rouse us to diligence, watchfulness, and prayer, and then we may be assured they will invigorate, confirm, and mature our religious character. And I have heard such suggestions too employed to palliate indolence in study,—the very duty for which God had sent the guilty individual to the scene of literary labors.

I shall trespass no farther at present than to bestow a passing remark on a sentiment in which Antipas expresses extraordinary confidence,—nay which he seems determined to maintain, whatever may be urged against it: viz. that "the original enthusiasm of first-love to Christ," as he expresses it, constitutes the only "true and proper character of the Christian ministry." In this I am sure he is too confident. Let it be considered whether the "original enthusiasm" of a young convert be equal in moral value or real efficiency for doing good, to the chastened, sober, determined, fix-

ed, unwavering principle which is inevitably produced by proper culture under the blessing of God, and by the grace of the Holy Spirit. No physical ardor of this kind can be steadily maintained, or ought to be valued as he seems to value it. "Without this," he boldly declares, 'the world can never be converted, nor one inch acquired on the territories of sin. With this nothing is impossible. This character is absolutely irresistible. Nothing in the heart of man can stand before it.' In all this, he entirely overstrains the matter. Experience is decidedly against him. The word of God is against him. This youthful fervour is often lovely in itself, it is natural at that period of life, and is therefore an evidence so far as it goes that the profession of piety is sincere. It forms also a fit subject for a culture, which will generally form it to a firm and durable and active principle of benevolence. But it is the Spirit of God which is to give efficacy to means, and the means He is, as sovereign, to choose, as He alone is efficient to apply.

EVANGELIST.

PRAYER FOR CONGRESS.

I HAVE been interested in the suggestion that Christians ought to pray for Congress in their present session. We are always bound to pray for those who are in authority. But our solicitude increases, and our prayers ought to grow more fervent, as their situation becomes more critical. I believe the impression is very extensively prevailing among good men, without reference to party, that our present Congress have assembled on the eve of a crisis in affairs. Many, I know who do not care which of the several great men in view shall hold the highest office in the world, the elected head of twelve millions of freemen, do yet see

things which make them tremble for the safety of our free institutions. Whether their anxiety is beyond the cause or not, whatever of danger there may be is placed beyond the control of human intervention. Help is in God only. And if he is sought unto, in a humble manner, by the Christians in this nation, he can hush all the angry passions, and compose the jarring interests, of our rulers, so as to make even unbelievers know that God is the Lord. He can prepare the hearts of wise and patriotic men for the emergency, and give them counsel and understanding to guide our affairs through the crisis. He can open the way for a reconciliation of differences, for a surrender of private objects, for a union of views, so that the august body of our national legislators shall have no other strife than for the national good, no emulation but who shall do most for the welfare of our beloved country. The danger, now so obvious, of making our public employments only the means of personal aggrandizement, and of using all that noble public spirit by which our fathers accomplished such wonders, will all be averted, and truth and ancient faith will return to our counsels.

The free institutions of these States ought to be exceedingly dear to the American Christian. They are a very precious security for the peaceful enjoyment of religion. They seem to be all-important as an auxiliary to the renovation of the world. What a night of darkness will succeed, if the experiment shall fail, and if we shall prove that men are, under all circumstances, incapable of self-government. What vast facilities will be lost for the spread of the gospel, when our nation falls from its present eminence in the world. What a deadly blow will be struck to our home institutions, and our blessed revivals of religion, by the agita-

tions and distresses of a state of anarchy and misrule. Even the most distant bodings of danger should unite all hearts before the throne of God, that he will avert the calamity while it is yet far off.

This is a point of union which is perfectly accessible to honest men, notwithstanding any difference among them respecting either men or measures. Here every Christian patriot may meet on common ground, and one common supplication may rise from thousands of hearts, "O God, spare our country."

I have also reason to know it to be impressed on many minds, that no common influence is adequate to this emergency. The danger arises from the want of public spirit. *All seek their own.* And no influence can turn this current, which does not change the hearts of many of our leading men. Being them to exercise the disinterested, self-denying principles of the gospel, and the din and clamor of contention would cease. In short, we need *a revival of religion in the capitol itself.* For this let all unite their fervent effectual prayers. For this let every humble Christian wrestle in his closet. Let this object be distinctly remembered by every Christian father in his family devotions. For this let special petitions be offered in every praying circle. And let ministers of the gospel of all denominations, feel and plead for this in all the assemblies of the saints.

The zeal of the Lord of hosts can do this. Many persons cannot help feeling as if he would do it. Many hearts would rejoice in such an exhibition of the mercy of God. He has done such things before. Besides the outpouring of the Spirit at Milledgeville last winter, it is but a few years since the legislature of Vermont enjoyed a similar visita-

tion. A general turning to religion among the members of that noble assembly, would not only unite their hearts in seeking the public good in their collective capacity, but would return them to the various parts of our country to be lights and pillars in the churches where they dwell.

We ought to pray for our rulers also, out of love and gratitude to their spiritual welfare. In the multiplicity of their cares and labors, it is feared many of them may say "Mine own vineyard have I not kept." There is undoubtedly among our great men an increasing tendency to embrace that kind of philosophy which ends in fatalism. "I am as I was made," was the final reply of one of the greatest, when strongly pressed on the subject of religion. In view of this tendency in philosophical minds I have been much struck with the pertinency of the apostle's discourse to the philosophers of Mars-hill, and especially of his closing appeal, grounded on the certainty of a final judgment and retribution. It is evident that the philosophical views I have mentioned are entirely contrary to the idea of a future judgment. And unless the arm of the Lord shall be interposed to stop the progress of such views among our public men, the selfish system of biting and devouring one another will go to such extremes, as will leave the nation no refuge but in a despotism. Let us then pray that the Holy Spirit may so press upon their consciences the distinctions of accountable conduct, as to convince them of sin, righteousness, and judgment, and thus bring them, with all their honors, and all their pride of intellect, to sit like little children at the feet of the crucified Jesus.

RESPUBLICA.

SKETCHES OF SOUTH AMERICA.

From the Manuscript of a friend who spent several years in that country.

CHILE.

THE Republic of Chile has some characteristics, which, though singular, are in some respects happy. While it stretches through more than twenty degrees of latitude, embracing almost every variety of climate, it has an average breadth of only one hundred miles—a mere strip of land thrown in between the boldest chain of mountains and the widest ocean of the globe.

The country has a general descent from the base of the mountains to the Pacific, so as to give a swift current to its innumerable streams; and yet its surface is by no means regular. In every part are seen shooting up hills of a conical form, resembling stacks of hay on a sloping meadow, though sometimes stretching out into ridges of several leagues in length. These hills, as they cannot be irrigated, and as no rain falls on them during eight months of the year, are extremely dry and barren, yielding at best nothing more than a few stinted stalks of the prickly pear. It may be added too, as a general characteristic of Chile, that every part of it, except the most southern, is without trees of natural growth, unless immediately along the banks of its streams. Indeed it may be further added, that, excepting those grounds watered by artificial means, the whole country is for many months of the year but a naked, barren waste. The irrigated lands, and they are many, are green and fertile almost beyond parallel. It is thought that an acre of irrigated ground yields double at least to one watered by natural rains.

Having passed over most parts of this Republic, and taken some notes of its cities, &c., I shall now endeavor

to give you some account of the same, and in the order in which I visited them.

Coming over the mountains from Buenos Ayres, my first visit was to Santiago, the capital.

Santiago is situated in latitude 33° 1-2, and has an interesting location. It lies thirty leagues from the Pacific ocean, and within two leagues of the western part of the Great Cordilleras. To the west of the city, seven leagues distant, runs the high ridge called *Cuesta de Prado*, leaving the town in a spacious valley, open to the north and south. This valley, irrigated by numerous streams from the mountains, is in many parts under a high state of cultivation. Near the city are first seen gardens, vineyards, and fruit groves; next are fields of Indian corn and other grains, and beyond all, in the distant horizon, herds of grazing animals.

The city of Santiago is something over one mile from east to west, and three-fourths of a mile from north to south. Near its northern limits, sweeps through the rapid, beautiful river Mapocho, over which was thrown, eighty years since, an elegant brick bridge, yet good and sound apparently as when made. The part of the town north of the river, called *La Chimba*, has about three thousand inhabitants, and is a place of considerable manufacturing business. The entire city has, from the best estimates, a population not far from fifty thousand.

The streets of Santiago are generally well paved and straight, cutting the city into regular squares of about 150 yards. The houses are spacious, including each two or three open courts. The majority are of one story, and ordinary, though many have two high stories, and are truly splendid mansions. They are all made of *adobes*, unburned bricks, with thick walls, plastered white without and within, and covered with tile.

The public edifices, including the Palace, Mint, House of Congress, Custom House, and Churches, are all large, and mostly built in tolerably good taste, after models of ancient architecture. The mint is allowed to be the best building of the kind in Spanish America. It covers an entire block of the city, is of two full stories, and has in addition to numerous apartments for smelting and coining the precious metals, elegant accommodations for the residence of the superintendent.

In the centre of the city is the *Plaza*, or great public square, on the north of which stands the old palace, on the west the cathedral and bishop's palace, on the east the national *Fonda* or hotel, on the south a line of stores, with half of their goods on tables without the door.

Every Spanish city must have its *Paseo*, or public walk. Santiago has two, the *Tajamar* and the *Cañada*.

El *Tajamar* (breakwater) is an enormous brick wall built along the south bank of the Mapocho, to prevent that furious stream, when swollen, from rushing into the town. This wall extends from the bridge far beyond the eastern limits of the town, is from six to twelve feet in height, and sufficiently broad on its top to admit two or three to walk abreast.

Towards the close of a burning, cloudless day, nothing can be more exhilarating than a stroll on this singular promenade. The air then becomes soft and mild as fancy could make it; on the one side, at your feet, is the cool, flowing Mapocho; on the other a shaded avenue for the carriages of the gentry, and the prancings of the young Chilean horsemen. You have also in every direction green fields and gardens, giving you at once their beauties and their odors, while immediately before you rise the lofty Andes, on whose white tops the

sunbeams are lingering long after thick shades are gathered in the valley. In few places perhaps are the sublime and the beautiful of nature exhibited in more striking conjunction than around the capital of Chile.

The *Cañada*, near the south side of the town, is another public walk, of the width of an ordinary block of buildings, and more than a mile in length. Through the centre of this broad avenue is a raised smooth broad walk, with rows of trees and canals of running water on each side, together with long rows of stone seats in the form of sofas for the accommodation of visitors. To this walk, when the heat of the day is over, thousands repair to meet their friends, and partake of the various ices and other refreshments which are carried around for sale. Here they walk and bow and talk, under the bright stars, until the hour for the theatre, and often return again when the play is ended, and linger till the night is half spent. To a people so light-hearted and sociable as are those of Chile, and in a country of so much sun and heat by day, this cool evening retreat is an invaluable blessing. I am happy to add, that in all this group of happy visitors no instance of intoxication is ever seen.

On the eastern part of the town, though within its prescribed limits, rises the hill of St. Lucia, which deserves a description. Although this hill is but little more than a fourth of a mile in circumference, it shoots up and terminates in a point nearly four hundred feet above the site of the town. It is composed almost entirely of basaltic rock arranged in half cylindrical pillars. At the base of the hill these pillars lie in horizontal strata, while half way up they project at an angle of about forty-five degrees, and on the summit stand nearly perpendicular.

On the side of this hill, midway from the bottom, is built the fort of

St. Mark, and an extended battery mounted with heavy cannon. It constitutes an admirable place for firing salutes, and for displaying the nation's flag on feast days ; and in case of a hostile invasion, might serve as a tower of defence. The earthquake however of 1822 demolished a part of St. Mark, showing its proud proprietors how weak are the strong holds of men when the King of kings utters his voice.

To the summit of this natural observatory I frequently repaired with our intelligent representative in Chile, Mr. L. ; and though the ascent was tiresome, the matchless prospect obtained afforded us a liberal compensation for our toil.

From this height one looks down into every street, court, and garden of the city—even the tops of its loftiest towers and steeples are far below you ; the great valley of Santiago, as far as the eye can reach, is spread out before you like a map ; and the Cordilleras here present a scene of grandeur to which no description can do adequate justice.

I find my pen however, like my eyes, often reverting to these mountains, and must try to tell you something more about them as they appear from St. Lucia. The length of line which they here present is about thirty leagues, while their great ascent begins, in the nearest direction, only two or three leagues distant. Below the region of snow the general aspect of these mountains is that of a dingy, brown, broken surface, almost wholly destitute of trees or verdure of any kind. Innumerable small hills appear shooting up in every part of the great slope, as if thrown up by a subterranean force, and seared with volcanic fires. Amidst these wild and barren heaps are seen winding and forcing their way down, numerous streams from the melting snows above ; and which in their course have worn deep, dark ravines, whose frequent cataracts are continually

throwing up such clouds of vapor, as have often been mistaken for the smoke of burning craters. The numerous and strange evolutions of these vapors give the Andes an ever varying appearance. At one time they rise in dense white columns, and move with mechanical regularity to the summit, where they are soon congealed, re-melted, and brought again down in foaming torrents. At another time they rise but slowly, and are spread out like a tattered veil over the whole surface of the mountains ; soon after they are seen collected in one or more long horizontal lines of clouds slumbering far below the line of perpetual snow ; again, when the wind comes sweeping by, they arise from their slumber, marshal themselves into columns, and are soon seen fleeing away like the fragments of a routed army. Seldom passes an hour in which all these changes, together with the constant alternations of sunshine and shade, are not witnessed. The scene is truly grand and pleasing, and never itself tires the eye, though I fear I am tiring yours with this minute description of it.

The streets of Santiago present a scene very different from what is witnessed in Buenos Ayres. In the latter place all the streets are on a dead level, dry and dusty. In Santiago they have a gradual descent towards the west, and through their center an open current of clear water is continually running. By day the servants frequently dip the water from these rivulets, and drench and cool the streets ; and when evening comes, hosts of children are seen floating their tiny boats down these little currents. A common diversion too is to float down excavated melons, lighted within, and showing the distorted faces of men and demons carved without.

And while the streets of Buenos Ayres are crowded with ponderous

carts, few vehicles of any kind are seen in the capital of Chile. But what is here lacking in carts is made up in loaded mules and asses. There are few substances found out of the earth or in the earth, or the sea, which a Chileno will not contrive to transport on the back of his mule.

One drove comes laden with barrels of flour, another with leathern sacks of wine, another with crates of melons and fruits, another with ice from the mountains. Even hay is wholly brought to market in the same way. A *Gaucha*, or as he is here called a *Guasso*, mounts his mule and stands erect, while a second throws him up small bundles of long green hay which the receiver adjusts around him as our hay-maker loads his cart. When the mule is sufficiently laden, so that nothing but his long ears, and his owner's head are visible, he is brought to the town, where the rider sells to one and another from his load until all is gone, when he drops into his saddle, and goes to transport another load.

Wood is also brought to Santiago on mule-back. I have frequently seen them conveying two long sticks of timber for building in this way, the ends of which being crossed and lashed together, are placed on a rough saddle on the mule's back, while the other ends are left to drag on the ground. In some instances these timbers are of such length as to project forward far beyond the animal's head, and to extend still farther in the rear, to the annoyance of every footman's limbs. When ten or twelve of these timber-carriers are moving in succession, the street is swept of every living thing, as much as if Roman war-chariots were passing with the swords of death affixed.

But with all this unnatural and often painful load, these patient animals never complain, but strive to keep from contact with any object

until their cruel master relieves them of their burden.

The *Plaza*, or public square of Santiago, is always thronged with trafficking footmen, screaming out the names and qualities of their ware. Most of these articles are of the venders' own manufacture. One approaches you with two or three hats on his head, and twice as many in his hand, politely requesting you to purchase. Another is laden with boots and shoes, "first rate and cheap;" others have articles of clothing of every name, which one and another, with the wide world for a dressing room, are trying on; others are groaning under a load of saddles, bridles, whips, spurs, riding-gaiters, ornamented surcingles &c.; while scores of mestizoe women are trying to find market for their fruits, ices, dolls, rattle-boxes, kites, cages, and waxen virgins.

Another class are constantly travelling about the city, entering every dwelling with foreign calicoes, silks, shawls, &c., all anxious as New England pedlars to serve you, and as difficult to get rid of without trading, and to your disadvantage. According to a custom common to all parts of the country, you are at first asked twice or thrice the value of the offered article, and then left to beat the seller down, or offer your own price. I often endeavored to show them the iniquity of this practice, sometimes telling them, when I wanted some article, that I should by no means take it if it had more than one price. They seemed startled at this *English mode* of trading, as they called it, and were at their wits end to know what sum to ask.—The city has no market house of any kind. Meat, vegetables, &c. are sold in an open square by the side of the river, where each market man erects him a temporary booth of grass or hide, or else exposes his articles to sale without shelter, in defiance of the

scorching sun, hungry pigs, dogs, and flies.

The College of Santiago is a huge pile, built by the Jesuits, long before their expulsion from South America. This building, with the old church connected, covers one of the largest blocks of the city. It was never equal in beauty and solidity to the ordinary edifices of those enterprising bigots, and at this period constitutes but a sorry abode for science. The front part is two stories high, while the rear has hardly one, though it contains apartments enough for three hundred pupils. Its officers consist of a Rector, Professor of Theology, a Professor of Moral Philosophy, another of Law, of Mathematics, of Languages, and two supernumeraries, who, as near as I could learn teach every thing. One of the latter attempts to teach the English Language which he learned to read of a Frenchman. This seemed to me a strange attempt until I reflected how many of my own countrymen teach, or try to teach, the French and English without pretending to speak either. I was anxious to witness this Professor's skill in unfolding to his pupils some of the beautiful sounds of our consonants, as in *physic*, *phlegm*, *gherkin*, &c., but had not the opportunity.

From a young man who accompanied me to the College and is himself a member, I learned that there are now in the Institution ninety *Collegiales*. regular members, and as many more who are young and merely grammar scholars. The *colegiales* are obliged by the rules of the school to board and reside in College, and cannot go beyond its barred inclosure except on the Sabbath and other feast days, when they are allowed to make a short visit to their friends. The grammar scholars simply study in College during the day, boarding and lodging with their parents.

The Library of the College is small, and most of its books are Theological, and older than the walls against which they rest. There is no chemical apparatus of any kind, and nothing in natural philosophy beyond an enormous black board on which the sublime principles of that science are illustrated with chalk and brass nails. It was lamentably evident, even on a short visit that this could be but a poor fountain of instruction, and I could not but regret that a collection of youth, so apparently bright, were not favored with better advantages.

Learning that there was also a university in Santiago I was induced, on leaving the College, to ascertain its location and character. The building itself is a noble one, but to my surprise I found it to contain at this time only a small school for children, and a press or two for printing the Gazette and other documents of Government. It had once, under the old Spanish regime, professors, pupils, and a library, but the revolutionary war scattered them all, and the new authorities have not yet returned them, though they promise soon to do it.

Two years since a flourishing Lancasterian school was established in this building by Mr. Thompson of England, but as he left its superintendence, a year since, to establish a similar school in Lima, it has, after a few months decline, become extinct.

There are in different parts of the city small schools for children, taught for the most part by bigoted friars, with few books and little system or government. You always know when you are approaching a Spanish school, as all the children read at once, and with all the voice which nature has given them. Much of the children's time, as I learned by personal visitation, is spent in reading or reciting the

prayers and catechisms prescribed by the Catholic church. As for female schools, they are yet unknown in Chile. In some of the nunneries girls were formerly received, for a year or two, and taught to read and write, but now this practice is almost wholly discontinued. I am happy to add however, that in many families a good degree of pains is taken by mothers to instruct their own daughters, so far as reading and writing are concerned : and that I seldom met with a child of either

sex, in respectable families, that had not these elementary principles of learning.

There is too a desire for the establishment of good schools, manifested by all classes, and particularly by political men, which is laudable and encouraging ; and when the evils and the debt of the late war are removed, it is to be hoped that under their new Government learning will flourish to a degree unknown in their Colonial State.

(To be continued.)

THEOLOGICAL COLLECTIONS.

For the Christian Spectator.

THE PROPER SUBJECTS OF CHRISTIAN RESEARCH.

THERE are many subjects of inquiry and instruction which must always require the attention of religious teachers. But in different ages there have been certain great subjects which have occupied the mightiest efforts of those who were most profoundly acquainted with the gospel system. Thus Luther was called to contend for the great doctrine of justification by faith ; Edwards for the true theory of the will, &c. " Our famous Mr. Hooker, of Hartford," has pointed out the following subjects of inquiry as those which are to occupy the highest labors of the greatest minds in these last ages of the world.

" These two things seem to be the great reserves of inquiry, for this last age of the world,

1. Wherein the spiritual rule of Christ's kingdom consists, the manner how it is revealed and dispensed to the souls of his servants inwardly :

2. The order and manner, how the government of his kingdom is managed outwardly in his churches?

Upon these hinges the tedious agitations that are stirring in the earth turn."

The second of these topics, the government and discipline of the church, occupied a large place in the studies of the pilgrims. Such men as Owen, Cotton, the Mathers, &c. put forth their best efforts to discover and develope the true scriptural idea of church discipline. In later days the subject has too much slept among their immediate descendants. Their knowledge on the subject is transmitted traditionally, like the laws of savage tribes ; their principles are unsettled, and constantly yielding to the imagined expediency of particular cases. Oh ! that some Owen would arise, and throw a scriptural light upon the duties and methods of Christian discipline, according to the principles of the fathers of modern Congregationalism.

The other subject is the doctrine of the Holy Ghost, in its connexion with the character, condition, and duties of men. The church has yet to fight many battles for the truth respecting the Holy Ghost, before she shall have cleared away all the errors which lead to self-sufficiency

on the one hand, and sullen apathy on the other. On this subject the following remarks are pertinent, taken from the Christian Observer, in a review of Scott's History of the Church :

"A peculiar effusion of the influences of the Spirit of God is the blessing promised under the New Testament dispensation, as the promise of the Messiah was that of the Old. At the Reformation, the doctrine of free justification by faith in Christ, which had been lost for ages, was recovered. We now need to recover that appropriate blessing of the new dispensation, the doctrine of the operations of the Holy Ghost. It requires to be developed fully, to be enforced in connexion with the responsibility and the efforts of man; tried by the written standard of the Bible, and the Bible only, and even denied by the solid virtues of the Christian temper and life.

It occurs to us, also, that perhaps more remains to be done as to the further illustration of the scripture doctrine respecting the Holy Ghost, than as to any other great topic. The bles-

sing of justification, obscured or unknown for eleven or twelve centuries, was regained to the church by the immense and reiterated labors of Luther. Perhaps the full doctrine of the Holy Ghost, after three centuries were passed, is now to be developed by the joint efforts of those who at all imbibe his spirit. The baptismal controversy has opened the subject, and shed much light upon many parts of it. Still the language of the Reformation, on the sacrament of baptism, and the kindred topics, has not yet perhaps been completely and satisfactorily examined, and the clergy of our church are far from feeling entirely convinced of the manner in which all the different statements of the Scriptures, on this wide subject, may best be understood and reconciled. Is it too much to hope, that light may soon be shed on this question, and that human authorities may be held of less moment, and the divine record be more simply allowed to sway in the arbitration of it? Perhaps it was reserved for this late age, when the glory of the Spirit of God is to be manifested, to vindicate this mystery of grace in the eyes and to the hearts of the universal church."

REVIEWS.

Histoire Vritable des Momiers de Genève, suivie d'une Notice sur les Momiers du Canton de Vaud: Par un Temoin Oculaire. Paris. 1824. pp. 126.

GENEVA is at present the seat of a controversy and a reform not less essential to the principles of pure Christianity than that which shook its population in the sixteenth century. It is no slender proof of the abiding obliquity of mankind, wherever the truth comes into controversy, that the old instruments of resistance and aggression, fallen from the enfeebled hands of the papacy, should be taken up by the modern Unitarians, who sit in the seat of Calvin. The single stain

upon the life of that great Reformer is, that he did not rise superior to the spirit of his age, and employ his influence with the magistracy for the protection of Servetus. That the papists should have learnt by disastrous experiment, that protestants can refuse religious liberty, and persecute for conscience' sake, we cannot remember without humiliation. But that ridicule, persecution, and banishment should be resorted to in this nineteenth century, by the Unitarians of Switzerland, against their orthodox fellow citizens, is an act of defiance to the spirit of the age not less surprising than its contradiction to their own published system. If in the variety of belief pervading the whole body

of Unitarians, ranging as they do from the highest Arians down to the lowest Humanitarians, there be any thing more prominent than this feature of uncertainty in their system, it is great apparent liberality to all who dissent from them. They usually leave it to Trinitarians to draw the line of division, so comparatively unimportant do they count the controversy. And from some beneficed clergymen in England to the occupants of seats nearer home, they have often asked nothing better than to be unmolested in their opinions. It has not been until longer concealment was impossible that we have seen indifference turn zealot, and after frequent crimination of the use of our Saviour's words—as the motto to Calvin's Institutes—"I come not to send peace on the earth, but a sword,"—change the scriptural application of them, and apply brute force in theological discussion. In the United States, this new-found zeal is confined to the pen and pulpit;—in Geneva and the Pays de Vaud, it expatiates in ejection from academies and colleges, and banishment from one's native country. We have had various reports of this singular state of things; but we know not that any detailed statement has been presented to the public on this side of the Atlantic. It is proposed now to offer such a condensed view from unquestionable documents, as may make our readers sufficiently acquainted with the main points in the case. We should not give so much weight to the pages, whose title stands at the head of this article, were we not personally acquainted with the course of the facts narrated; ourselves eye and ear witnesses of some of them; and well assured of the veracity of the reporter of them all.

It will serve for preface to this statement, to remind the reader of the condition of things for the half century just elapsed. Voltaire and

D'Alembert were the first to announce to the world the Socinianism of Geneva, and to triumph in the defection. Rousseau also, in his Letters from the Mountain, sarcastically testified, "the ministers of Geneva are asked whether Jesus Christ is God, they dare not answer."

D'Alembert, in the article Geneva, in the famous French *Encyclopedie*, speaks as follows.*

"Very far indeed are the ministers from thinking all alike, even on those points which are regarded elsewhere as having the most important place in religion. Many have renounced the divinity of Jesus Christ, of which their leader Calvin was so zealous a defender, and for which he brought Servetus to the stake. They explain, the least unfavorably that they can, the express passages of Scripture which are contrary to their opinions. In one word, all the religion that many of the ministers of Geneva have is complete Socinianism, rejecting every thing called mystery, and supposing that the first principles of a true religion is to propose nothing to be received as a matter of faith, which strikes against reason. Thus when they are pressed upon the position, which is so essential to Christianity, the *necessity* of a revelation, many of them substitute in its place *utility*, as a softer term. If in this, they are not orthodox, they are at least consistent. At Geneva, less complaint is made than elsewhere, on the growth of infidelity; which ought to excite no surprise: religion is there reduced almost entirely to the worship of one God; at

* These quotations may be found, with others of a like nature, in the Vth Chapter of "the Scripture Testimony to the Messiah, by the Rev. Dr. John Pye Smith,"—a work admirably suited to the present state of the Unitarian controversy; and almost, if not absolutely unequalled for the rare union of great learning and fine taste, with perfect candor and deep piety.

least with all above the lowest ranks: respect for Jesus Christ and the Bible is perhaps the only thing which distinguishes the Christianity of Geneva from pure Deism."

In Voltaire's correspondence with D'Alembert, it may be seen how the ministers of that day bore this publishment of their opinions; for by an anomaly confined we will hope always to the annals of the Socinian clergyship of Geneva, they and this scoffer were on terms of intimate acquaintance. In a letter dated Jan. 19, 1757—(see Voltaire's Works, vol. 68)—he says—"One of the ministers charges me with thanks for you. I think I have told you so before. Some are vexed; and some pretend to be vexed. Vernet, the Professor of Divinity who printed that revelation is useful, is at the head of the committee formed to consider what must be done. The great physician Troncheri is the secretary to the committee, and you know how prudent a man he is. The magistrates and priests come to dine with me as usual. Let me and Troncheri alone for this pretty business of the Socinians of Geneva. You admit them to be Christians just as Mr. Juggle acknowledges Mrs. Lumpkin to be a very sensible and judicious woman."—In another letter, he expresses himself as follows: "It is impossible that in Calvin's city, with a population of four and twenty thousand thinking persons, there should not be still a few Calvinists; but they are extremely few, and well abused. All honest folks are Deists." Under another date, he adds—"If they say that I have betrayed their secret, and represented them as Socinians, I shall reply to them, and to all the world, if necessary, that I have told the truth and a notorious and public truth, and that in telling it, I thought I was doing honor to their powers of reason and judgment."

We shall close our reference to

these more remote times by a single quotation from D'Alembert, in the article *Unitaires* in the *Encyclopedie*.

"The Unitarians have always been regarded as Christian Divines, who had only broken and torn off a few branches of the tree, but still held to the trunk; whereas they ought to have been looked upon as a sect of philosophers, who that they might not give too sudden a shock to the religion and opinions, true or false, which were then received, did not choose openly to avow pure Deism and reject formally and unequivocally every sort of revelation; but who were continually doing with respect to the Old and New Testament what Epicurus did with respect to the gods, admitting them verbally, but destroying them really. In fact, the Unitarians received only so much of the Scriptures as they found conformable to the natural dictates of reason, and what might serve the purpose of propping up and confirming the systems which they had embraced. A man becomes a Protestant. Soon finding out the inconsistency of the essential principles of Protestantism, he applies to Socinianism for a solution of his doubts and difficulties: and he becomes a Socinian. From Socinianism to Deism there is but a very slight shade and a single step to take, and he takes it."

In describing the opinions which still have the sway at Geneva, we shall use indifferently the name Unitarian or Socinian; although the yielding them the first application is rather giving way to an assumption often made in this controversy, that they are the sole advocates for the simple unity of God, a doctrine for which the Trinitarian is not a less strenuous advocate. Indeed the very Mahometans are zealous propagators of this prime article of our creed; so little is it of itself the foundation principle of

Christianity. The apostle James selects it as a maxim in the belief of the devils. "Thou believest that *there is one* God; thou doest well, the devils also believe and tremble." Some doctrine more pregnant with moral influence upon the heart of the sinner and his intercourse with God must be selected, or we shall quite fail of knowledge of the great and precious promises by which we are made partakers of a divine nature. But since these who have erred from the faith make their zeal upon this point of universal belief, their chief positive excellence, and their denial of the divine nature of the Mediator their next best, though negative, quality;—avoiding allusion to Socinus, we have entitled this article—*Unitarianism at Geneva*.

The period we shall embrace in this review is designated in "the true history of the Mummets of Geneva—by an eye witness:"—it is from 1813 to 1824.

It was in 1813, that some students of Theology, whose course since has proved their deep and growing piety, began to hold meetings for prayer and mutual exhortation. To so low a state had religion been reduced, that public astonishment was excited, as if a comet had appeared, however anxious these humble Christians were to conceal even the place of their assembling. Mr. Henry Louis Empaytaz was among the most devoted of these friends of Christ. Their meetings became at once the object of the jealousy and denunciation of the Professors and Pastors: and for bearing a part in them, Mr. Empaytaz was refused consecration to the holy ministry. He left Geneva, and for two years travelled in Switzerland and the neighbouring countries.

In 1816, M. Empaytaz published a work entitled—"Considerations upon the Divinity of Jesus Christ, addressed to the Students of

the Auditory of Theology of the Church of Geneva." His motto is—"Those who deny the divinity of Jesus Christ overturn from summit to foundation the whole plan of the Christian religion." No one who had an opportunity of observing it, can forget the impression this publication made upon Geneva. The orthodox ministers themselves, perhaps five out of twenty in the canton, were doubtful whether it were politic. It was spoken of to us with grief, by some, who had been timidly keeping measures with the avowed enemies of our Saviour's divinity for half a century, and sitting with them in their "*Venerable Compagnie*" as brethren in Christ. The Socinians were outraged, and regarded it as a declaration of war.

M. Empaytaz addresses the students as the hope of their country and the church; traces the state of public and private morals in Geneva to its irreligion, and to philosophy, which lifted its head even in the pulpit; and calls upon the pastors to wipe out the reproach long since cast upon them, of denying the divinity of Jesus Christ. That they were liable to such a reproach he proves by various facts—such as, their abolition of the catechism teaching this doctrine; their substitution of one silent upon this great article, and affirming that *respect*, not adoration, belongs to the Saviour. One question and answer in the new catechism we will quote.

"What results from what we have said of the person of Jesus Christ?" Answer—"That we ought to be penetrated with respect for him."

Since 1778, such has been the catechetical instruction of Geneva.

2. A second course of proof, of the truth of this momentous accusation, is drawn from their present liturgy. In 1780 they suppressed the liturgy which they had adopted in common with the reformed

churches of France, and also the confession in the parts expressing this doctrine, and now celebrate their service without designating Jesus Christ as the Son of God, or Saviour, or Redeemer, or Master, or King, or Lawgiver.

3. Mr. Empaytaz appeals to his own knowledge, and that of the other students of Theology, whether Socrates and Plato are not often named by their professors than Jesus Christ.

4. The translation of the Bible, published in Geneva in 1805, offers irrefragable proof of the state of their theological belief. It is set forth in folio and in octavo "by the pastors and the professors of the church and the academy of Geneva." We cannot descend to particulars here which would swell this article to an unreasonable length.

5. The preaching of the ministers, Mr. Empaytaz asserts, is altogether in this sense; and he refers to one hundred and ninety-seven printed sermons, preached by ten different distinguished pastors, in the lapse of the last half century, in which there is not one single recognition of the divinity of the Saviour.

6. In fine, the public theses are quoted to render evident the opinion of the body of the pastors in this question. In 1777, when professor Vernet presided, Mr. Leconte produced the following; "*sequitur—ut ostendamus personam illam, ut eximiam, minime tamen Patri æqui parandam esse, immo tum naturâ, tum voluntate, et obedientiâ inferiorem ac subjectam:*" he "rejected the expression God, the Son; and denied that we should honor the Son as we honor the Father." All this was pronounced in the presence of the ministers of the church.

It will surely be impossible hereafter to establish any point, if Mr. Empaytaz be not acknowledged to

have shown good reason for suspecting the orthodoxy of such a faculty and presbytery. Nor do we suppose that they will deny their departure from the faith of Calvin, and the construction of the Bible common to all Christendom in this material point; however the publication was decidedly reprobated.

We shall make no extracts from Mr. Empaytaz's work, showing the importance of the doctrine thus formally rejected;—but proceed with the narrative. The translation of the Bible published in 1805 had given alarm to many of the churches of Switzerland and France; and the settlement of ministers from Geneva, in the other cantons, throughout France, Piedmont, and in the French churches of Holland, England, and Germany, was likely to be seriously affected. The whole controversy assumed a front too considerable to be disregarded; the professors and pastors were brought to the bar of public criticism and compelled to make some answer. If there had been room to retort upon their adversaries, as there was not, they forgot that maxim of common sense,—*retorquere non est respondere*—and fell upon the easy and fallacious defence which the nomenclature of opprobrium offers. They designated the orthodox as puritans, pietists, methodists, enthusiasts, nummers. Frequent publications of letters and other notices of them appeared in the Brussels and Paris papers; and by a reference to the files of the *Journal de Bruxelles*, and the *Journal du Commerce de Paris*, theatrical puffs and crimination of the despised puritans may be found in close connexion.

The year 1817, was signalized by the obligation which the Venerable Company enforced upon all the young ministers and candidates. It was couched in the form of the following promise.

"We promise to abstain, while

we shall reside and preach in the Churches of the Canton of Geneva, from establishing, either by an entire discourse, or by a part of a discourse directed towards this end, our opinion :—

1. Upon the manner in which the Divine Nature is united to the person of Jesus Christ.

2. Upon Original Sin.

3. Upon the manner in which Grace operates, or upon efficacious grace.

4. Upon Predestination.

We promise also not to controvert in our public discourses the opinion of one of the pastors upon these subjects.

In fine, we engage if we are led to express our opinion upon one of these subjects, to do it without an enlarged expression, avoiding phrases foreign to the Holy Scriptures, and employing as much as possible the terms they use."

Three pastors only refused to sign this singular decree of ecclesiastical oppression. Almost all the young ministers and candidates subscribed the promise. Mr. Malan, minister and regent in the College, since well known by his firm adherence to the truth, and his zeal for its propagation, and Mr. Guers, refused. The pulpit was interdicted to the first, and the name of the second was stricken from the roll of candidates for the ministry. The echo of this attempt to make silence in their own parish, resounded little to the advantage of the company in Switzerland, France, Germany, Holland, and England.

Mr. Malan had seen the prelude to this despotism the winter preceding, when he had been forbidden to repeat a sermon he had preached on the great doctrine of original sin.

In this state of it, the controversy was taken up by Mr. Grenus, in a publication entitled, *Fragments of the Ecclesiastical History of*

Geneva, in the 19th century. The cause was better than the advocate : however force and much truth characterize his writings.

We extract and translate from page 29 of the work at the head of this article a notice which appeared in Paris.

The sect of the Methodists in Geneva, encouraged in different ways by Mr. Drummond, a rich English gentleman, increases every day. From the Hotel de Sechcron, where they have their general quarters, they correspond with the reformed Churches of Switzerland, Piedmont, and the South of France, to engage them to subscribe for their new translation of the Bible and their republication of Calvin. They have just published by the hand of a former advocate, named Grenus, a justificatory memoir, entitled "*Fragments of the Ecclesiastical History of Geneva in the 19th century ;*" in which they accuse the greater number of the Geneva Ecclesiastics of leaning visibly towards the loose doctrine of the Socinians. The writer of this pamphlet shows an ardent zeal for the opinions of the 16th century. Mr. Drummond having allowed himself to address to the company of pastors a letter in which he dared to treat them as heretics and blasphemers of the name of Christ, has been condemned by the council of state to suppress his letter, with the promise on his part to be more moderate in future. The government and the sound part of the clergy, that is to say, the immense majority of its members, have not departed for a single instant from the system of moderation and tolerance which they prescribed to themselves in the beginning of these disorders.

To this Mr. Drummond replied, correcting the falsehood of this statement ; showing at once the heresy and the intolerance of the clergy, but chiefly removing the reproach attempted to be thrown upon his efforts to circulate the Bible, and denying that a new translation was desired. This letter to the Venerable Company has never been printed, we believe ; it

was called forth, however, by circumstances, which if disclosed would only more perfectly exhibit the strange measures pursued by the pastors to arrest the progress of light. We have a manuscript copy of it, and can assure the reader that it is filled with unquestionable truth.

To justify their silence upon points, on which it now seemed essential that they should not speak parables, the clergy sent a deputation to the council of state for permission "to preach and write against the puritans and other dissenters, who trouble the peace of the church of Geneva;" which the council refused. A most extraordinary request truly, from those whose ordination vows made them the depository of holy truth! and the existing laws of the State, its exclusive depository. The most serious charge entered against the pastors, after the fact of their substitution of reason for Scripture is, that they all made oath upon their election "*to preserve the ecclesiastical ordinances and to hold the doctrine of which we have a summary in our catechism.*" This was the catechism of Calvin, formally laid aside since 1780.

The defence of the pastors was undertaken by an anonymous writer under the title of Letters to a Friend—which are chiefly distinguished by the lightness and frivolity introduced into this grave discussion.

In 1818, M. Cheneviere was called to be professor of theology; than whom there was no man in the ranks of the Socinian pastors who less adorned his profession with a conversation apparently holy. They proceeded to silence Mr. Mejenel, lately from Montauban, and to forbid his residence in the canton. Mr. Malan was altogether dismissed from the college; and the city became the scene of a public riot to disturb their private meet-

ings; in which "*down with Jesus Christ,*" "*down with the Moravians,*" was the watch-word. The new church which had been formed implored the protection of the magistrates; and through much suffering and obloquy obtained toleration. The term *momiers*, which is now their accredited appellation, was created by the following circumstance. The anecdote is interesting for other reasons than its disclosing the origin of the name.

Among the public advertisements made at Geneva, the following appeared on the seventh of October, 1818.

"Next Sunday, at Ferney-Voltaire, the troop of mummers, under the direction of Sieur Regentin, (Mr. Malan, minister and regent of the college of Geneva,) will continue their exercises of phantasmagoria, jugglery, and exhibitions of strength.

Tickets of entrance can be had near the lottery-office.

This happy discovery of a name, which better than that of methodist or puritan might be the vehicle of contempt, was adopted by those self-contradictory men; who renounced a profession of faith, and forced subscription to promises; who mocked at ancient formularies, and established new ones; who declared that the spirit of the reformation was a spirit of liberty, and chained up instruction.

In the year 1819, Messieurs J. C. S. Cellerier and S. P. L. Gausson, members of the Venerable Company of pastors of Geneva, published "the confession of faith of the Swiss churches;—preceded by some reflections of the editors, upon the nature, the legitimate use, and the necessity, of confessions of faith."

The preface bears the characters of wisdom and moderation and piety—the reflection indeed of the personal qualities of these estimable men.

The ancient faith of the church of Geneva, being thus opportunely brought into notice by this republication of the Helvetic confession, to the alarm of the dominant party, a discourse was pronounced in full consistory upon the danger of confessions of faith, and afterwards printed, in which we find the following sentence.

Geneva enjoyed since near a century, religious repose. She could boldly submit her belief to the examination of reason, separate fundamental truths incontestibly taught in the gospel from those which by their nature and by the diversity of apprehension are not of equal importance. She could, in attaching herself strongly to the one, suspend her judgment upon the others, waiting until new light should permit her to pronounce with more fullness. But this happy privilege she possessed without correspondence with other churches; content to enjoy peace, she did not aspire to appear to have thrown off a yoke to which every where else men were yet too much enslaved to allow her to hope that they would relish her principles. However, she is accused of going away from the received doctrine, of making little account of certain dogmas which in other times have greatly disturbed men's minds;—she is pressed to answer, she hesitates, she fears to engage in quarrels;—it is insisted upon, and although determined to remain faithful to the silence which circumstances and the authority of the chiefs of the state impose, she in some sort lets the secret escape, which revealed at certain epochs, would have shocked the mind, and at others, have created no sensation; but which in the religious ferment, every where observable, with the increase and developement of light, may produce useful effects.

The following paraphrase of this extraordinary acknowledgment, was published at the time.

It must be confessed, (says the editor,) that this extract gives place for singular reflections. The author has every reason to speak of the *boldness* of a church which can felicitate itself

upon such a *privilege*; which arranges its belief without the concurrence of other churches; which suspends its judgment upon certain *truths* for near a century, and which, not content with the light of the gospel, calmly waits for new light; which throws off the yoke first with timidity, and without wishing yet to appear; which hesitates to answer courageously when interrogated concerning its faith; which has a *secret*; which lets it escape in spite of herself; and who agrees that formerly it would have revolted men's minds. Thus since sixty years, the church of Geneva has been secretly conducted by her pastors towards an end which they have not announced for fear of shocking the mind: they prepared their work in silence and waited the moment when their principles would be relished and others engaged also to throw off the yoke. What shall we say of this management and these artifices; and at what shall we be most astonished, the cunning hypocrisy which could use them, or the impudence which could avow them and conceive them honorable? How loyal, frank, and Christian, is this march of the pastors who work noiselessly to change the faith of their flock; who will not say, what they do, or do not believe; who have had for seventy years a secret; who have perhaps yet one: and what confidence can be placed in the declaration of persons, so mysterious, so equivocal, so double, if the word may be permitted, so skilful to deceive and seduce? Protestants of Geneva! here are your guides! Protestants of France! here are the doctors whose instruction and counsel you prize, and whom you charge with the forming your pastors and masters. What doctrine will the young candidates for the ministry derive from this school of dissimulation and cunning; and what light can you expect from that Company which knows how to suspend its judgment upon some truths, and to throw off the yoke upon other points, and which boasts of it.

The document thus fitly commented on, was widely circulated through the press with the full countenance of the Unitarian party; and called forth a reply, from which however we shall not detain the reader

with any extracts—entitled—*Genève religieuse en Mars 1819*, par M. Bost. Ministre du Saint Evangile. Genève, de l'imprimerie des Successeurs Bounant.

M. H. D. Chaillet, formerly pastor of Nensschâtel, published a pacific letter addressed to M. Cellerier, with the following title and motto, *De la simplicité de la doctrine Chretienne*.—*Illiacos intra muros peccatur et extra*. Neuchâtel, 1819. He says,

The dissensions which have arisen in the church of Geneva are disastrous. Since sixty years, the clergy of Geneva, of that Geneva which has been regarded as the Rome of the Protestants, is publicly accused before the whole of Europe of affecting the purity of Christian doctrine, and they have imperfectly justified themselves. Their famous declaration, which J. J. Rousseau has qualified as *Amphigouri*, absolutely wants frankness; the embarrassment of men upon torture is perceptible in each line; they dare not say what they think, and they are too conscientious to say the contrary, and notwithstanding all their address and all their efforts, leave us to guess it.

What a subject of triumph for the Catholics! Thus is accomplished, say they, the oracle of the great Bossuet. "In casting off the rein of authority, in reclaiming for each one the right to interpret Scripture, Protestantism conducts insensibly to Arianism, to Socinianism, and to having at last only natural religion slightly tinged with Christianity, where the great Saviour of the human race is little more than what Socrates was for the ancient philosophers, and certainly less than Pythagoras was for his faithful disciples.

After confessing that this censure was but too applicable to the Unitarians of Geneva, Mr. Chaillet says—"The defenders of the Venerable Company are to be blamed first, for their keeping up their anonymous character, especially when they permit themselves to write in an offensive manner; secondly,

for the disdainful and malignant irony, misplaced in such a subject, where every thing is grave and religious, and ought to be charitable; thirdly, for the personalities yet more unpardonable, since they should answer to reasonings and facts, and not to the appreciation of character and opinion. What does it matter in effect, if Mr. Grenus reasons well, how much ridicule and blame can be cast upon him; and certainly in the things which he has said there is what merits to be maturely considered. And how, above all, has not the honorable tone, the candor, the modesty of Mr. Galland disarmed him, who has chosen to answer like an offended antagonist, with a most unbecoming air of superiority. These do not prejudice one in favor of the cause which is defended." pp. 16, 17.

At the end of this year there appeared a publication by Mr. Chenevière, which may be regarded as the profession of faith of the Venerable Company;—1. because the author is their professor of theology; 2. because of the nature of the work; and, 3. because its substance was delivered in the form of a discourse by Mr. Chenevière on the 14th of June, 1819, at the ceremony of the distribution of prizes in the Church of St. Peter, in presence of the body of pastors, members of the council of state, and of the academy, and in face of all Geneva and the concourse of strangers which curiosity then attracted to the city.

It is a small work of 64 pages, entitled—*Causes which retard the progress of Theology among the Reformed*: by M. Chenevière, Pastor and Professor of Theology in the Academy of Geneva—1819.

In his preface, Mr. C. informs the world that the ancestors of the people of Geneva separated the gospel from the superstitions which soiled it, "at a time when other

nations were flocks abandoned to the dry speculations of their shepherds." Farel, Calvin, and Beza would look down oddly upon this boast of ancestry. We have always conceived it the chief glory of the Reformation, that the movement was so simultaneous in Germany, Switzerland, France, England, and even in repressed and ruined Italy. He complains that in the midst of the advancement of all other sciences, *theologians are stationary, and many seem to have energy for nothing more than to discuss points disputed since the origin of the Church, to decry reason, and to sound even in our churches opinions strange at least in an enlightened city. He is happy who can say, I have according to my strength resisted this Athanasian madness.* The cause of this retardation, he finds in the want of a philosophical spirit, in the authority of Calvin, in the authority of our ancestors, and in confessions of faith. It might be easily supposed that its slow advance in the path of perfectibility arose from the worthlessness of theology itself; for the learned professor, after critical inspection of the state of theological learning, thus exclaims—"Theology is dethroned; in the midst of the light of the century, she raises in the darkness a head stripped of its diadem; far from distinguishing herself among the sciences, she is cast back, without glory, into the rear ranks, like to those sovereigns who after having for a long time enjoyed the homage and respect of their subjects, went conquered and in chains to serve as sport for the pride of the Romans, and to adorn the pomp of the triumphant." p. 61.

This work was too important to be suffered to pass in silence. There appeared at Lausanne "*Lettre à M. Chenevière, Pasteur et Professeur dans l'Académie de Genève, sur les causes qui retardent chez les réformés les progrès de la*

Theologie." The translation of the following will serve as a succinct analysis of this letter.

"Mr. Chenevière appears to have a singular contempt for theology, properly so called, and for theologians. Professor of Theology, he puts down as much as possible this science; he sees no inconvenience in burning all the books of theology produced in three centuries. He speaks well of lifting up theology, but that which he would make fashionable would not be doubtless roughened with dogmas and mysteries: she would only consult reason; she would march by the light of the torch of philosophy. Mr. C. complains that the philosophical spirit is not sufficiently spread among theologians, and to give them an example, he sports agreeably with subjects the most grave. He laughs at the attempt to recall us to the faith of our fathers—"You have abandoned the faith of your fathers, cries one, sometimes pathetically, as if he spoke to a new race of parricides"! He is very sportive in what theologians have taught about angels, the sin of the first man, predestination, &c.—questions upon the Trinity and the person of the Son of God are battologies of ridiculous logomachists, which excite the pity of this judicious professor."

During all this mockery of religion, the Unitarian Presbytery of Geneva were silent.

One publication addressed Mr. C. as follows: "You complain that theology makes no progress. Who is in fault? Since there is at Geneva but one chair of theology, and that you occupy it alone, it is clear that you are the first theologian of protestant Rome. You ought then to make the first step in theology. It is your fault if she is stationary and dethroned, as you say—instead of lamenting over her fall, raise her up and replace her upon her throne, by learned writings and honorable apologies."

In the year 1820, Mr. Malan opened his separate church, and defended by several publications

his doctrine, his worship, and his dissent from the established church. Careful to adhere to the ancient church of Geneva, as originally organised, with which his opinions entirely corresponded, his dissent was only from the Unitarian schismatics, who had cast out his name and person as evil, and attempted to silence his ministry. This holy, zealous man has held on his way amidst numberless trials, and insults, and continues—in the name of “God manifest in the flesh,” to lift up his standard. His many publications are well known, and some of his tracts have had a very wide circulation.

We can only further notice, that in the neighboring canton de Vaud, the opposition to the gospel bore a more severe character, as far as the government is concerned. The Council of State decreed the suspension from his functions of Mr. Chavannes, the Minister of Aubonne; whose religious meetings on the Lord’s day evening had drawn together fifty or sixty persons and more. A letter was circulated written by M. Curtat, one of the pastors of Lausanne, asserting that such assemblies should be discountenanced, among other reasons, because they violated brotherly love, and because they implied a censure against those respectable pastors who spent the Sabbath evening in card-parties with their parishioners.

Mr. Chavannes being silenced for no other reason than for continuing such meetings, and the interdict of the government being absolute, on the 24th of December, 1823, he addressed a letter to the Landamann and the members of the Council of State, respectfully, but firmly announcing the determination to separate from the National Church. In this necessary measure, he was joined by Messrs. Juvet and M. Olivierfils; and in the January following by four

other ministers, among them the Reverend Brothers Rochat. The reasons they state to be, that, adhering to the Helvetic Confession, and to the church as by law established, they have seen with regret these principles abandoned by the pastors and people; they have themselves been represented as introducing new doctrines, been blamed in divers ways, without a public hearing, and been the objects of menace and persecution. They announce that a number of persons in Lausanne and other places having acknowledged that they preached the true gospel, it was resolved to form a church;—and they beg respectfully the same tolerance and legal protection which is granted to the English church, to the Catholics, and even to the Jews. They hope for this the more confidently, “because their belief attaches them to the *Helvetic Confession and other books of the creed admitted as the basis of the national church.*”

This petition for freedom of conscience produced the following extraordinary piece of legislation from the Honorable Council of a canton containing a population a little exceeding 140,000.

Decree of the Council of State of the Canton de Vaud, dated Lausanne, Jan. 20, 1824.

“Having,” say they, “for some years heard the reports of the principles and conduct of a new sect in religion, vulgarly called—*Momiers*—introduced into this canton, and also that they hold their meetings in certain places at the same hours with the public worship,”—and after other reasons announced, these meetings are expressly forbidden, justices of the peace and other municipal authorities required to break them up, and fine and imprisonment made the penalty for being either principal or accomplice in such nefarious assemblies.

After thus applying a nickname

to the orthodox, in the very language of their law, by a decree of the 20th of May, the severity of these measures was increased. Mr. Henry Juvet, the minister of L'Isle, was thrown into prison, where he was so maltreated, that soon after he was able to suffer banishment and reached Nismes, he died in consequence of the injuries received in his confinement, having been forbidden the common comforts of life. To recent petitions for religious liberty, it has been answered that the supplication could not be even considered.

Such facts require no comment. The ministers in France, in various departments, have loudly exclaimed against the spirit of both Geneva and Lausanne, apparently as yet with little effect.

When we commenced this article, it was our intention to review a very interesting work, entitled *Letters to Mr. Chenevière*, by Robert Haldane, Esq., published in Edinburgh, 1824; but we shall now reserve a larger notice of it, than our present limits will allow, for a future number. If this subject shall prove as interesting to our readers as to ourselves, we shall endeavor to keep them informed of what passes in what was once the eye of protestant Europe, where more than a mote now disfigures the sight of the guides of the people. We have thought it best for the present to confine ourselves to the facts in the case.

In this country perhaps we cannot perceive their full importance, and the immense influence which is held by ancient seats of power, physical, intellectual, or religious. But in Europe, there is an *aristocracy of PLACES* as of persons; and all the world over, there is the strong principle of association, which appeals to every man of good sense and elevated feeling.* But

* Adsunt Athenienses, unde humanitas, doctrina, religio, fruges, jura, leges
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circumstance only, and centuries, can create such centres as Geneva—the preservation of their purity, should be matter for prayer with all our spiritual Christendom.

In relation to the aristocracy of persons, the present age has seen what one man might have done to forward the gospel, if his hand had carefully guided the reins according to the monitions of his conscience. We mean the Emperor Alexander, of Russia, than whom no man's latter end more completely spoiled the promise of his manhood. God works wondrously with princes as with individuals, and gave him large opportunity of salvation; and considering where the Autocrat of all the Russias is now, it cannot fail to interest our readers, to learn the following facts, we believe not elsewhere divulged. The Baroness de Krudener, who in 1814 and 1815 and subsequently, created a lively sensation in passing through Switzerland and France, held her meetings for social prayer in Paris. When the allied armies first occupied that capital, M. Empaytaz, whose name is distinguished in the preceding narrative, was in her train, which drew within its influence civil and military officers of high rank, and the Emperor himself. A private meeting for social prayer in the centre of Paris, at the era of Napoleon's overthrow, was an object of vast importance—when one word from Alexander perhaps saved Paris from the flames, and was subsequently to influence the political and moral character of millions.

ortæ, atque in omnes terras distributæ putantur: de quorum urbis possessione, propter pulchritudinem etiam inter deos certamen fuisse proditum est: quæ vetustate ea est ut ipsa ex sese suos sives genuisse dicatur; et eorum eadem terra parens altrix, patria dicatur: auctoritate autem tante est, ut jam fractum propè, ac debilitatum Græciæ nomen, hujus urbis laude nitatur. *Cicero Orat. pro L. Flacco.*

He was then apparently preserved from all the enchantments of that Island of Calypso—a place more than every other on the earth, probably, all built up to give power to the world, the flesh, and the devil,—where every thing addresses the senses in its most gross and most refined forms—and six hundred thousand human beings live with the label but half erased from their churches, “Death is an eternal sleep.” We speak literally. The perfect erasure of the sentiment from their hearts will be more difficult.

We happen to have taken copies of some letters soon after they were written, detailing the conversation of the Emperor, which have never been published. Here are such sentences as the following; which we have, with only the intervention of the Reporter, from his lips. “Oh! what happiness to belong to Jesus Christ;—what happiness to pray to Him, and to have no other counsellor but Him!” “How often have I felt its effects in the darkest moments!” “Ah! said he, pressing my hand, how strong is that friendship which unites the disciples of Jesus, and in effect seeks this union, and loves only to converse with Christians, and shuts itself out from theatres and all worldly companies!” “In effect,” adds the pious minister of Christ, who writes, “the vanities of the world are to him objects of horror. In Paris itself, where the seduction is so great, he makes no visits; and notwithstanding his numerous occupations, he comes almost every evening to speak about, and to occupy himself in holy things. Not a day passes without his reading the Holy Scriptures, or without prayer.”

We gladly leave the question how far these things entered into the lasting constituents of his character, to the solution of the Judge of all

the earth—which solution has already taken its interminable effect.

Sermons on Various Subjects, chiefly Practical, by Samuel Porter Williams, late Pastor of the First Presbyterian Church, in Newburyport, Mass. Together with a Sketch of the Author's Life and Character. Salem; 1827. pp. 306.

It is the glory of the English language, that, ever since the Reformation, its beauties and energies have been consecrated to religion. It was formed and fixed by the translation of the Bible, at a time when it was yet so flexible as to be susceptible of new idioms, and when its structure contained a peculiar mixture of elegance and simplicity. This is manifest from the later translations, which, whatever felicities they may have in eliciting new meaning from the original, are read with far less pleasure than the received version. No language can boast so much religious poetry as our own. The whole circle of religious truths may be gathered from English verse; in which the reader is at a loss which most to admire, the beauty of the adornings, or the solidity of the sentiments. Spenser discussed controversy in his eclogues; and allegorized the moral virtues in his Fairy Queen. Milton composed his *PARADISE LOST* to justify the ways of God to man. Dr. Watts consecrated his Muse to the sanctuary; and forced his way to popularity in a licentious age. Parnell's *Hermit* contains, in the most simple and elegant verse, the whole doctrine of a mysterious providence. Dr. Young's *Night Thoughts* are a body of divinity; and time would fail us to speak of the chaste Cowper, and the somewhat finical, yet tender Montgomery. The English pulpit has done

more to exalt and regulate the prose of our language, than all the other departments of knowledge. Dryden confessed he owed his merits to Tillotson; and, what is still more astonishing, the witty South has been read for incitement by the comic writers. Whatever else may be said of the English clergy, they are certainly respectable for their literary merits. The finest writing is found in their sermons. We yield to the French in the delicacies of conversation; to the Italians in softness of melody, and facility of rhyme; to the German in variety; but our tongue may be called the sacred language.

And yet the beauties of English sermons lie in fragments, and there is not a single writer in Great Britain or America, which may be proposed as a model of excellence. Each writer is tinged strongly with his own peculiarities; he carries some one quality to an extreme; and there is no writer of Sermons in our tongue, who holds the place of Demosthenes among orators, or Massillon in the French pulpit. We have more copiousness, more originality, more vigor of thought, and subtilty of discussion, than almost any people, but no author of Sermons, whom one wishes to lay on his desk, to tune his ear to good writing.

The cause of this it might be curious to inquire. The English have always been more renowned for force of thought than for delicacy of taste. Perhaps too something is to be attributed to the juncture at which some of the most popular writers appeared. The English had some fine writers both in poetry and prose, before their language received its best polish; and the crudities of these writers, as well as their excellencies, were preserved by too profound veneration. In their best authors there is a grand design, but nothing like perfection.

One of the most lauded fathers

of the English pulpit is JEREMY TAYLOR; but it is impossible to read him with pleasure, without making large allowances for the innovations of time. He writes with a total disregard to decorum; and seems to pour forth his thoughts, flowers and mud, without care and without selection. He resembles one of our great western rivers in a freshet, which bears on its rapid tide the spoils of its luxuriant banks, green boughs and logs, lilies and snags, collected blossoms and intermingled clay, rolling in strange confusion before the spectator's eye; the beauty and the deformity heightened by the contrast, and leaving him in a strange perplexity of delight and aversion. When he begins a paragraph, no mortal can conjecture how it will end, or what strange thoughts or images may pass upon the reader's notice. He flashes from heaven to earth with the velocity of lightning; and, though very formal in laying down his method, deserts it whenever he pleases. He may be studied with profit by a mind of strong discrimination; but, if his manner could pervert so vigorous a genius as that of Chalmers, it must be allowed, by his warmest admirers, that he is the last writer to put into the hands of young men as a model.

BARROW is far more finished and correct. He was called by King Charles an unfair preacher, because he so far exhausted his subject, as to leave his brethren nothing to say; and, in this piece of royal criticism, the world has been disposed to acquiesce. But if Barrow did exhaust his subject, it is in his own way; much might be said, on all his subjects, which he does not say; but it would be impossible to use more words than he with less verbosity. There never was a redundant writer which the reader follows with more patience; and this arises from the strong *mannerism*, which he incorporates with his diffusion.

We have frequently amused ourselves with paring his redundant paragraphs, and throwing him into a more condensed shape; but the passage ceases to be Barrow's; the faults are diminished, and the beauties are lost; and we would respectfully suggest to all *modern manglers*, whether the same experiment, made on any good old author, will not always end in the same result.

BAXTER is always on fire; and is one of the best writers of *hortatives* in the English language. No author perhaps has more frequently reached the reader's conscience, or made him feel, as he himself felt, that the doctrines of the gospel are all realities. It is unhappy, however, that he did not write more sermons, and fewer theological discussions; for he had a peculiar genius for popular oratory, and no talent at discussion; he reasons without method, or illation; and never satisfies the intellect, though he always touches the heart. Doddridge called him the English Demosthenes,—a strange criticism! There is scarcely a single point of similitude between them. Demosthenes is naked, severe, simple, condensed; Baxter full of figures, verbose, redundant. Even their fire is different: in Demosthenes it is the repressed heat of charcoal; in Baxter, it is a blazing heap of pine. In short, the pagan orator is almost as much above him in literary merit, as he is below him in virtue. Baxter had no leisure to be correct; he writes like a man just risen from the dead.

But the glory of the English pulpit for correct writing, in our opinion, is TILLOTSON. What we mean is, that no single writer has advanced our style so much towards its present easy flow as he. Let any one take one of his sermons, and read it in a modern conference; it is easily understood; it hardly savours of antiquity; with a very few

alterations, it might have been the production of the last author that has appeared; and yet more than a century and an half has elapsed since he wrote. Much praise has been bestowed on Addison as the former of an easy style: but Addison improved not upon Tillotson so much as Tillotson upon all his predecessors. Baxter is certainly not the English Demosthenes, but Tillotson may be called the English Xenophon. He has no smart flashes to catch you at first; but read him once, and you are never tired of him. His calm good sense, his polemic skill, his urbanity and grace, his spontaneous images, rising as easily as bubbles on the stream; his gentle wit, not too piquant for the pulpit, and which, while it just touches the muscles, leaves you not indisposed for the subsequent seriousness; his variety, his decorum, his skill in biblical criticism; all these form a collection of excellencies, which renders him equal to his fame, and worthy of all the praise he has received. There has lately been a disposition in some of our journals to undervalue him;—he is certainly the worst author in the world to please a vitiated taste.

We have not time, if we had perused them, to specify the character of the host of sermon-writers that have succeeded. South has wit, but by far too coarse for the pulpit; too coarse even for a fine writer; and the minister of righteousness should be cautious how he makes his hearers smile. Atterbury has been praised; and though he was a sad tory, his letters, in Pope's collection, shew him to have possessed a serious and elegant mind. Ogden is the Tacitus of the pulpit; he seems almost to disdain the use of words; but there is a sort of affectation in his brevity, and if we are struck on first opening his pages, we are apt to be tired before we finish them. But the wonder of

all wonders is the popular Blair. Without a spark of genius, or a particle of feeling, with no originality of sentiment, and no force of language, aiming at nothing, proving nothing, and impressing nothing on the reader's mind, *correctly cold and regularly low*, he has somehow slid into notice, and is found, with unsoiled pages, in every gentleman's parlor. A late clergyman of New-England characterized him well, when, after hearing his sermon on the immutability of God, and being asked by his student who read it, what he thought of the author—"I think," said he, "that Dr. Blair is like his own text: he is *without variability or shadow of turning*." Nothing can be more irksome than that pretty niceness, with which he arranges his periods, and the timid correctness with which he creeps along from sentence to sentence, the slave of syntax, and incapable of being aroused by a sentiment either tender or sublime. Why he was popular during his life is easily accounted for; the gentry of Edinburgh loved a religious anodyne. But his popularity since his death is not so easily accounted for. The prevalence of his sermons proves the power of Dr. Johnson's judgment; but their value is beginning to be pretty well understood.

The defenders of American literature have often observed that the reason why we do not equal the country from which we came, on general subjects, is, that we have not the same motives to call our powers into exertion; and the character of our sermons seems to prove the truth of the remark. America has produced her full quota of eminent divines; for there has always been a call here for religious intellect. EDWARDS is called, by foreigners, the glory of New-England. He is rude in language, and *little bless'd with the set phrase of speech*; he is verbose, not for the sake of

melodious periods, but from the desire of being clear. He seems always anxious to preclude the possibility of the reader's misunderstanding him. If ever he condescends to use a metaphor, or a figure, it is always to illustrate, never to adorn. It would seem, from his writings, that he had never heard of the existence of rhetoric; he is purely intellectual; he writes, wholly intent on his thoughts. Yet there is a rough majesty in his manner; and he is a proof of the remark, that if the mind is replenished with sentiments, words will spontaneously follow. The reputation of Edwards, nevertheless, rests not on his merit as a preacher.

If we may judge from general acceptance, few authors of sermons can be compared with DAVIES. He has seldom been praised by reviewers or critics, but he pleases common readers, *natura cogente*, by the ardor and earnestness with which he addresses the conscience, and the interest with which he can unfold a common idea, and give new attractions to sentiments which every body has heard before. He never refines or aims at originality; he fatigues his hearers with no subtle discussions; but labors to recall the obvious sentiments of religion to memory. Edwards awakens the sinner by the tremendous conclusions of his intellect; but Davies by direct appeals to the heart. He studied Baxter, yet he differs from him. He wants Baxter's natural profusion; but his periods are more sonorous, more urbane, better polished; and, if he is the best preacher who meets the wants of the greatest number of hearers, Davies is the best we have seen. He holds the exact place among preachers, which Pomfret holds among poets—a flower growing half way up the precipice, beautiful to those who look down from above, and beautiful to those who look up from below. Had he been less polished

he had been vulgar; had he been more refined he had not pleased the many. His great fault is his egotism; he brings in himself so often weeping, praying, agonizing for his dear people, that, did we not know his excellence, we should suspect him of pious vanity. Such self-exhibitions are always improper. If they are not true, it is hypocrisy; and if they are, they had better be concealed. It is dangerous for even good men to talk much of themselves.

If our remarks be true, it is obvious, that notwithstanding the constellation of beauties found in English sermons, there is a certain middle ground of well-balanced merits which yet remains to be occupied. There is no Demosthenes, no Cicero, no Massillon, among English preachers. There is a compound, which may yet be made; and which it remains for some happier genius, refined by taste and touched with hallowed fire, to execute. No one can expect to go beyond Taylor, in facility of allusion, or fertility of combination: no one can be more copious than Barrow, more simple than Tillotson, more acute than Clark or Edwards. But there are beauties which may be selected and combined in such a model as the English and American public have never seen. We can discern in the *beau idéal* of possibility something beyond the cumbrous magnificence of Robert Hall, or the glittering redundancy of Chalmers.

The unambitious volume, which we have prefixed to this article, is a domestic book, and is therefore affectionately recommended to the reader's notice. It makes no pretension to rise among the great lights of the church, whose names we have been repeating. The author, during his life, possessed no small share of reputation as a preacher. His power over an auditory was great; he could fix the eye, arrest the ear, and touch the

heart. On his death, his friends desired this volume as a monument of his worth. It contains a selection of some of his most approved sermons, and we think it does no discredit to his memory. The author, like Davies, is peculiarly happy at amplifying. The following we select, as a specimen of his manner, from his sermon on *Vindictive Justice incompatible with Charity*.

What an astonishing height and length and breadth and depth of iniquity, is, in this view of the subject, chargeable on him, who, impatient for the day of vengeance, filches the thunder-bolt from beneath the throne, and hurls it unbidden at a brother in crime! I approach the closet of the disciple of Christ, and overhear among his petitions the intreaty—Lord, let it alone this year also—lay not this sin to their charge. I go into the sanctuary, and witness in the devout assembly their strong crying to the God of mercy for his enemies to give them repentance unto life. I ascend the hill of Zion; and see the angels of God preparing to descend to minister unto them who through the prayers of the devout are to be the heirs of salvation. I look on the right hand of the throne, and behold the Lamb, by sinners crucified and slain, interceding there to take away their sins. I return to the familiar scenes of life, expecting some blessed fruits from all these precepts and patterns. But alas! *there*, at the feet of wounded pride, lies the mangled body of the slanderer; and *there*, the seducer is answering, with his life, for the wrongs of an injured sister. Look at this picture, implacable spirit! and think how those within the veil—how God, the Judge of all—regards the feelings of thine heart. p. 211.

Compare the sentiments and conduct of the men of the world—men of honor—men of spirit—and their rules of action towards offenders—with those of Jesus Christ. Listen to their descriptions of honorable principles—their manly pride—their genuine bravery—their terms of satisfaction for insult, and outrage—their exactions of what is due to their character—and

then go to mount Olivet, for the contrast. What is the language of the Preacher there? "Blessed are the poor in spirit"—"the meek"—"the peace-makers"—the falsely reported for the gospel's sake. Examine now the spoil of their victories—the blood-stained, and blood-bought insignia of their virtues—and say if it be possible, that they either fear God or regard man, if they have expected to be judged by the laws of Christ, for their affections to the one, or their treatment of the other. Say also, from *whose* principles, it is meanness and cowardice to shrink—his, who, from a generous superiority to the wrongs of his fellow men, returns good for evil; or his, who, in contempt of Jehovah's favor, and regardless of his brother's welfare, demands eye for eye, and blood for blood—reckless of the wife's subsistence, and the orphan's tears—to wipe off an aspersion on his character, or avenge an indignity offered to his person, or his dog! No, my brethren! in no species of retaliation, from the highest to the lowest—from that which is accounted honorable, to that which is admitted to be despicable—has the wisdom, or benevolence from above, any share of influence. pp. 216, 217.

To the Sermons is prefixed a short biography, together with a portrait of the author's person and mind. The book will be read with deep affection by the writer's friends; and may be read with profit by all to whom he was unknown.

Remarks on the Practicability of Indian Reform, embracing their Colonization. By ISAAC M'COY. Boston, December, 1827.

WE wish to introduce to the notice of our readers this valuable pamphlet, of 47 pages. It seems to have been designed more particularly for circulation in Congress and its neighbourhood; but it is desirable that the whole community should be informed and interested on the subject. The author is a missionary, we believe, of the Baptist denomination; he has spent

a number of years among the Indians; he is intimately acquainted with their history and condition, and is deeply interested in their welfare.

We are aware that there is a wide difference of opinion on the question of colonization, even among those most engaged in the work of Indian reform. This diversity of opinion extends probably through the community, and divides both Christians and politicians, and in some degree, perhaps, paralyzes their efforts. It therefore constitutes a reason—apart from the great importance of the question itself—why the question should be discussed; and in this light of the subject, whatever side we might ourselves be inclined to take, we should be gratified by the appearance of the pamphlet before us.

Mr. McCoy is in favor of colonization.—In his preliminary discussion he endeavors to establish the point that the Indians have a legal title to the lands they occupy, but yet are under the guardianship of our government in some sense like the case of minors, and are under the subordination of our laws. He then exhibits a shocking, but too probable picture of the situation of the Indians—looked down upon by the whites, without the means of improvement, without any security for their continuance upon their present possessions, and exposed to the destroying effects of whiskey, which he says are horrid in the extreme. He traces much of this misery to the circumstance that the government and people of the whites have rendered the Indians *radically ignominious*. And yet there is not a heathen nation upon earth, who are more hopefully situated for religious and social improvement, if they could be placed in favorable circumstances. But in their present circumstances, they are all rapidly perishing. The most favored tribes, with the ex-

ception as it would seem, of the Cherokees (see p. 29.) are constantly and rapidly diminishing in numbers. We ask the particular attention of our readers to the following forcible extract.

To the concurrent testimony of all who are engaged in the labour of Indian reform, I add my own unqualified assertion, resulting from an experience of more than nine years actual residence in the Indian country, that there exists among our Indians no attachment to any pernicious manners or customs, that will not yield to sound argument, righteous example, and the offer of a better condition. I suppose that no heathen nation on the earth can be found, so easily accessible to all the customs which render civilized life blessed, and to the doctrines of the gospel, which guide to heaven, as the American Indians were, when Europeans first became acquainted with them. The entire absence of idolatry, of established forms of religion, to which all *must bend*, and their ideas of the existence of God, and I will add, of the sources of good and evil, threw the door of access to them wide open. Had they not at that time been trampled under our feet—had they been greeted with the charities of our holy religion, our better things would have been received by them with open arms, and every tribe would have called us blessed.

In our northern districts, attempts were made in very early times, by worthy men, to reform the Aborigines. While we are happy in the opinion that no effort for the Christianizing of the Indians, was wholly unsuccessful, we must deeply regret, what we now distinctly perceive, that those well-meant labours were performed under all the disadvantages of blind European prejudices in relation to the Indians. Those pious hearts had too recently been transplanted from the sterile plains of religious bigotry, to expand with liberal views of the character, and of the just rights of man.

Missionaries in these days are enabled to profit by the days that are past. But now they find the prejudices of the natives exceedingly obstinate; they have been matured by more than two hundred years, and cherished by a

thousand considerations, each of which has annually grown heavier and heavier: after all, let it be borne in mind, that it is not inflexible attachment to the hunter state, or to other rude habits, or ceremonies, of which missionaries complain. It is a want of confidence in the purity of our motives. The Indians feel themselves forsaken and friendless. The proffered hand of friendship has, a thousand times, proved a snare, and the voice of kindness been deceptive.

With what spirit remains to them from the ravages of dissipation and despair, they feel towards us, as we would feel towards invaders of our country and rights, who were fattened with plenitude, and basking in affluence, on the fields of our fathers, while we with our ragged, half-starved offspring, stood soliciting the elm to lend us his coat to shelter us from the snow.

But convince the Indians that you are true men, and not spies, that though they had thought the Great Spirit deaf to their groans, and all men had risen up against them, yet he does pity, they have some sincere friends, and they will leap for joy. Yes, I have seen that their confidence swelled to extremes, and in their enthusiasm they were ready to deem the missionary more than an ordinary man.

Indians are not untameable. Give them a country as their own, under circumstances which will enable them to feel their importance, where they can hope to enjoy, unmolested, the fruits of their labours, and their national recovery need not be doubted. But, let the policy of our government in relation to the Indians, continue as it has been, and as it now is, and, with the exception of the Cherokees, I know of no tribe, nor part of a tribe, no, not one, within, or near to all the frontiers of Arkansas, Missouri, Illinois, Indiana, Michigan, or Ohio, nor one of those bands on small reservations in New-York or New-England, of whom we can indulge any better hope than that of their total extermination.

I fear the public are not fully aware of this fact, especially the Christian public, who would more especially shudder at the thought, and who have been hoping for better things. I fear, too, that missionaries are sometimes afraid to tell the worst of this part of

the story, lest the benevolent societies and individuals at a distance, who patronize the missions, would become discouraged, and would decline the prosecution of the undertaking. I know that there cannot exist with them any sinister motive to such a forbearance, because their labors, the labors of their whole lives, are gratuitously given to this enterprise. But, they have been eye-witnesses of Indian wickedness and sufferings. They have heard fathers begging them to have mercy on them and their offspring, and entreating them not to forsake them; they have seen the mother digging roots for her children, and have beheld the emaciated frames of those who, in winter, had lived weeks upon acorns only, or who, in summer, had fed for days upon boiled weeds alone. They have heard the cries of children suffering with hunger, and seen the frozen limbs of the half-naked sufferer. Among these wretched people they have formed congregations, which delight to hear of "a better country," and with which they unite in prayer and praise. They have collected scores of lovely children into their schools and families, who are taught to call them fathers and mothers, and to look to them as their best friends, without whose help they are undone. They have heard some of these children, in secret prayer, covered with the mantle of night, upon their knees imploring the Lord God Almighty, to reward the kindness of their benefactors, to continue his mercies to themselves, and to pity their less favoured, their suffering kindred. Under these, and kindred considerations, missionaries dare not indulge a thought of forsaking the people of their charge. For them they will labor, in their sorrows they will sympathise, and among their tombs they will be buried. It is possible that, under the influence of such zeal for the temporal and eternal welfare of the Indians, missionaries may fear to tell what they think might be heard with discouragement by the patrons of missions. These are the reasons for the omission, if they have not fully advertized the public, that the tribes to which I have just referred, are perishing—are perishing. If there is any missionary among the tribes under consideration, who can say otherwise of the people of his charge, let him

publish the fact, and I will rejoice that I have been mistaken, and I will join him in hosannas to the Son of David.

A brief recapitulation of the foregoing, furnishes us with the following summary:—Europeans brought with them to this country undue prejudices against the Aborigines; they viewed them as a contemptible race, undeserving the rights of nations or of men. The commencement of their career, in matters relating to the Indians, was radically wrong, and upon these wrong principles we have ever since acted. We cannot go back and undo the errors of two hundred years. We find a suffering people calling on us for sympathy and for justice, the peculiarities of whose condition give extraordinary weight to their claims upon both. These people are positively perishing, and perishing rapidly. They will inevitably be lost in extermination unless we rescue them. The present course of kindness towards them of our Government, of Societies, and of individuals, will not prevent their ruin, because they continue to sink deeper and deeper in woe.

To this summary we append the following inquiries. Do we possess ample means of placing this suffering people in the enjoyment of the blessings of civilized life, as participated commonly by the citizens of the United States? Can these means be employed without injustice to ourselves, as a nation, seeing the posture of affairs are as they are? To these questions I humbly, but very confidently undertake to reply.

To show that we possess ample means of placing these people in far better circumstances, without actual expense to the nation, he states that the land which the Indians now own, and that which has recently been purchased of them, amounts to more than two hundred millions of acres, worth at the lowest calculation, one hundred millions of dollars clear of all expenses; while the whole number of people to be benefitted by any measures cannot exceed seven thousand souls. The whole sum which the government gains by its transactions with the Indians might be ap-

plied to their benefit, if it were needed, by an act of generous equity, without taking a cent from the pocket of an American citizen. But so much cannot be needed. He supposes that the many millions of valuable acres *yet uncaded*, may yield a fund, of which the interest for thirty years from the time of cession will be amply sufficient to cover every expense. By the act which procures us any portion of Indian territory hereafter, we create a fund equal to fifty cents per acre of the ceded land, of which the government will apply the interest for thirty years only for the removal and improvement of the ceding party. Thus the fund will be created as fast as it is wanted, the land itself will be a pledge for the stock created, at the close of thirty years the land will be ours free of incumbrance, without the expense of a single dollar to government, excepting the payment of the interest of the price for thirty years.

The writer then proceeds to show, from a multitude of facts, that some new policy must be adopted; and by the experience of the churches and other considerations he would establish the feasibility of his proposed plan, of colonizing the whole of them gradually in the territory west of Missouri, and south of the Missouri river, and

north of the Arkansas territory. This he supposes will always be on the outside of our white settlements, because it is bounded on the west by the Rocky Mountains, and a vast tract of desert which must forever remain uninhabitable. Here would be space enough for all our Indians east of the Rocky Mountains, and by degrees the whole he thinks might be induced voluntarily to remove to it. Here the United States could prescribe laws, and provide agents to carry them into effect, until by the progress of Indian improvement the natives should be prepared to govern themselves. The now hopeless orphan might one day be even adopted into the family as a sister State. Here schools might be established. Here Christian benevolence might inculcate the benign doctrines of the gospel. Here the Indian who has never been at rest might be forever secured in the possession of a *home*, from whose comforts, and improvements, no claims or convenience of his "Great Father" should ever crowd him off. We solicit the attention of the benevolent public to this brief outline, and refer to the pamphlet itself for a large collection of important facts, and striking deductions, so remarkable as at least to claim the consideration of a Christian and generous people.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

The Washington Theological Repertory.—This work commences a new series the present year. It is edited by the Professors of the Theological Seminary of the diocese of Virginia. We have been familiar with the *Repertory* almost from its commencement, eight years since; and for its evangelical and catholic spirit, and its literary and theological ability, we have regarded it as the very best Episcopal Magazine which has appeared in this coun-

try. We do not expect that our earnest commendation will procure for it a large patronage among our own subscribers, but we hope they will at least give it a place in their reading rooms, their atheneums, and their social libraries. The work is published monthly, and contains forty-eight pages; the price is \$3—or \$2 50 in advance.

Arts and Sciences.—Proposals are issued for publishing at the City of

Washington, "*The Polymathist; or North American Museum of Arts and Sciences.*" It will be issued monthly, by John Brannan and Uriah Brown. Each number will contain 32 octavo pages, and from 10 to 16 plates. Price five dollars per annum. The work has the particular recommendation and support of men of science at Washington, connected with the government.

Bangor Theological Seminary.—By a late re-organization of this Institution, of which we gave an account in our last volume, a division is made of the studies into the Theological and Classical departments. The number of students in each, for the present year, is thirteen.

The following extract from the Catalogue will show the expenses of the student, and the Course of Study in the Theological Department.

Pecuniary assistance, to an amount not exceeding seventy dollars, is granted to those of the Congregational and Presbyterian denomination, who need it, and who furnish suitable credentials; the student being expected to refund one half the amount, as soon as he is able, after finishing his studies. Tuition is free to all, of whatever denomination.

Opportunity of absence in the winter, for the purpose of keeping school, is allowed. The Seniors, during the winter vacation, and on the Sabbaths, through the summer term, are employed in preaching to destitute congregations, in the vicinity, which are not able to support the gospel constantly.

The term of study is three years. The studies of the first, or *Junior* year, are Biblical Geography; History and Antiquities; the Hebrew language, by such as have made sufficient advances; Interpretation of the Scriptures; Intellectual and Moral Philosophy, by such as may not previously have pur-

sued these studies; Dissertations on the science of Interpretation.

The *Middle* year is chiefly occupied by the study of Systematic Theology.

The studies of the *Senior* year, are Systematic Theology; Pastoral Duties; Sacred Rhetoric, comprising the study of principles and the composition and delivery of Sermons; Interpretation of Scripture. Frequent exercises in Composition, Elocution, and Extemporaneous Speaking, during the whole course.

Auburn Theological Seminary.—The number of students at this Seminary the present year, as we learn from the Catalogue just published, is between seventy and eighty; a number sufficiently large for an institution which is yet in its infancy. The expenses of a residence at the Seminary are very moderate; board being furnished at one dollar per week; and fuel at an expense not exceeding five dollars per year, and no charge is made for the use of the library, rooms, or furniture.

The Library exhibits a valuable collection of choice Theological works, and contains between three and four thousand volumes.

The Course of Study is, for the *Junior* year, Hebrew, critical reading of the New Testament, Biblical Geography, Chronology, and History. Mental Philosophy as connected with Theology. *Middle* year, Didactic Theology, Biblical Antiquities, Canon of Scripture, Principles of Interpretation, Hebrew, and New Testament continued. *Senior* year, Polemic and Pastoral Theology, including the Composition of Sermons, Ecclesiastical History, and Church Government, and Principles of Interpretation continued.

Speaking and Composition throughout the course.

NEW PUBLICATIONS.

RELIGIOUS.

A Sermon for Children, preached at St. Paul's Chapel to the Scholars of the New-York Protestant Episcopal Sunday School Society. By the Rev. C. K. Duffie. New-York.

Six Sermons on the Nature, Occasions, Signs, Evils, and Remedy of Intemperance. By Lyman Beecher, D. D. Second Edition. Boston: T. R. Marvin. 12mo. pp. 107.

A Father's Reasons for Christianity

in Conversations on Paganism, Mahometanism, Judaism, and Christianity. Philadelphia.

A Sermon on Small Sins. By Henry Ware, jr. Boston: N. S. Simpkins. 12mo.

The Baptist Preacher, No. 1. Edited by the Rev. William Collier. Boston. 8vo.

The Christian Review and Clerical Magazine. No. 1. Vol. I. Philadelphia: S. F. Bradford.

The Unitarian; devoted to the Statement, Explanation, and Defence of the Doctrines of Unitarian Christianity. New-York: Davis Felt. 12mo. pp. 56.

A Review of the Rev. Mr. Whittman's Discourse on Denying the Lord Jesus. Boston: T. R. Marvin. 8vo. pp. 43.

The Doctrine of Pronouns applied to Christ's Testimony of Himself. By Noah Worcester, D. D. Boston: Bowles & Dearborn. 12mo.

A Sermon preached before the Massachusetts Society for the Promoting Christian Knowledge, at its late Anniversary, May 30, 1827. By Samuel Green. Boston: Crocker & Brewster. 8vo. pp. 50.

A Finishing Stroke to the High Claims of Ecclesiastical Sovereignty. By the Rev. Asa Shinn. Baltimore.

An Address delivered at the Eighth Anniversary of the Auxiliary Education Society of the Young Men of Boston; Feb. 10, 1827. By Edward Beecher. 8vo. pp. 50. Boston: 1827.

The Evangelical Museum: conducted by Collin M'Iver, V. D. M. No. 1. Vol. I. 8vo. pp. 48. Fayetteville, N. C. 1828.

MISCELLANEOUS.

Strictures on Health: or an Investigation into the Physical Effects of Intemperance upon the Public Health; designed for the use of Valetudinarians of either sex; being an Appeal to all those who value health and long life. By David Meredith Morse, M. D. New-York.

Lempriere's Biographical Dictionary; to which are added Notices of a Hundred Eminent Living Individuals. Hartford. D. F. Robinson & Co. 12mo. pp. 444.

A History of the Fight at Concord on the 19th of April, 1775. By Ezra Ripley, D. D. and other Citizens of

Concord. Concord. Allen & Atwell. 8vo.

Sketches of the History of Literature. By Wilkins Tannehill. 8vo. pp. 344.

An Epitome of General Ecclesiastical History from the Earliest Period to the Present Time. Illustrated with Maps and Engravings. By John Marsh, A. M. New-York: Printed by Vanderpool & Cole. 12mo. pp. 440.

An Essay on the Right of a State to Tax a Body Corporate. By Joseph K. Angell. Boston: Hilliard, Gray, & Co. 8vo. pp. 44.

Pathological Anatomy of Bichat, from a Manuscript of P. A. Bechard. Translated from the French. By J. Togno, Student of Medicine.

The Eclectic and General Dispensatory, comprehending a System of Pharmacy and Materia Medica, with Receipts for the most common Empirical Medicines. Collected from the best Authorities. By an American Physician. Philadelphia: Towar & Hogan. 8vo.

The Philadelphia Monthly Magazine. No. 1. Vol. I.

The Crisis, or Essays on the Usurpations of the Federal Government. By Brutus. Charleston.

Remarks on the Character of Napoleon Bonaparte, occasioned by the publication of Scott's Life of Napoleon. From the Christian Examiner, No. 4. Vol. 5. Boston: Bowles & Dearborn. 8vo. pp. 51.

The Wanderer in Washington. P. Thompson. Washington.

The Fourteenth Annual Report of the Society for the Suppression of Intemperance, with Resolutions passed at a Public Meeting held November 5th, 1827. Boston. 12mo.

The Morning Star and City Watchman. By Elias Smith. No. 1. Vol. I. Boston.

Sketches, by N. P. Willis. Boston: S. G. Goodrich. 8vo. pp. 66.

An Inquiry into the Propriety of establishing a National Observatory. By James Courtenay. Charleston: printed by W. Riley. 8vo. pp. 24.

The Colonial Magazine. No. 1. Vol. I. Plattsburgh: S. H. Wilcox. 8vo. pp. 96.

The Fredoniad, or Independence Preserved, an Epic Poem on the Late War. By Richard Emmons, M. D. Boston: W. Emmons.

The Rev. Mr. Mac Ilvaine in Answer to the Rev. Henry U. Onderdonk, D. D. Philadelphia.

Tales of the Fireside. By a Lady of Boston. Hilliard, Gray, & Co.

AMERICAN EDITIONS OF FOREIGN WORKS

Clarendon's History of the Civil Wars in England. Vols. 3d and 4th. Boston: Wells & Lilly. 8vo.

Illustrations of Paley's Natural Theology, with Descriptive Letter Press. By James Paxton. Boston: Hilliard, Gray, & Co. 8vo.

A Discourse on Being Born Again. By Mrs. Barbauld. Boston: Bowles & Dearborn. 12mo.

The Spirit of Contemporary Poetry. No. 3. Boston: True & Green. 8vo.

The Peaceful Valley, or the Influence of Religion, a Narrative of Facts. By a Clergyman of the Church of England.

Sermons on Various Subjects. By William Paley, D. D. Boston. Hilliard, Gray, & Co. 8vo. pp. 438.

The Lady of the Manor. By Mrs. Sherwood. Vol. 5.

Mrs. Opie's Works. Boston: S. G. Goodrich and Bowles & Dearborn. 12 vols. 12mo.

The Destruction of Jerusalem, with Sketches of the History of the Jews since their Dispersion. By the author of Pierre and his Family. Philadelphia.

A History of the French Revolution from 1789 to 1814. By A. F. Mignet. Revised and Corrected from the London Edition. New-York: G. & C. Carvil. 8vo.

Hume and Smollett's celebrated History of England, accurately and impartially abridged. By the Rev. John Robinson, D. D. Illustrated with 24 pages of Engravings. Hartford: D. F. Robinson. 12mo.

Johnson's English Dictionary, as improved by Todd and abridged by Chalmers, with Walker's Pronouncing Dictionary combined. By J. E. Worcester. Boston: Charles Ewer.

The Pelican Island, with other Poems. By James Montgomery. Philadelphia: R. H. Small. 12mo.

Narrative of Don Juan Van Halen's Imprisonment in the Dungeons of the Inquisition at Madrid, and his Escape in 1817 and 18; to which are added his Journey to Russia, his Campaign with the Army of the Caucasus, and his Return to Spain in 1821. Edited from the Original Spanish Manuscript, by the Author of "Don Estebano" and "Sandoval." 8vo. pp. 388. New-York: 1828.

Lectures on Physiology, Zoology, and the Natural History of Man, delivered at the Royal College of Surgeons, by W. Lawrence, F. R. S. Professor of Anatomy and Surgery, &c. &c. With Seven Engravings. 8vo. pp. 495. Salem: 1828.

MONTHLY RECORD.

American Education Society.—The last number of the Quarterly Journal of this Society contains much valuable matter; particularly an interesting article on the subject of Prayer for Colleges; which we hope may have an extensive circulation in the religious newspapers of our country.—The following concise view of the Society we extract for the benefit of our readers.

Object.—To educate indigent young men, of suitable character, for the Christian ministry.

History and Organization.—The Society was formed in 1815, and incorporated by the Legislature of Massachu-

setts, with ample privileges, 1816. The members amount to 400, reside in 20 different States, and belong to five different denominations of Christians. The executive business of the Society is committed to a Board of 13 Directors, chosen annually, who meet regularly on the 2d Wednesday of Jan., April, July, and Oct., and often if necessary. Branch Societies are established in different portions of the country, whose Boards of Directors have a *local* jurisdiction, and administer the concerns of the General Society in conformity with the principles of its Constitution, and with the Rules of its Board of Directors.

General Principles.—The following positions are received as axioms:—That the good which the Society is to accomplish must depend, under God, upon the *character* of the men whom it patronises; that the enterprise should be conducted with reference to the *entire wants of our country, and of the world*; and that the foundations of the Institution should be laid as *broad and permanent* as possible. These general principles make it necessary that care be taken in the *selection* of beneficiaries; that the education required be *thorough*; that aid be afforded in such a manner, and to such an extent, as to prevent serious embarrassment, and at the same time, to excite to effort and economy, and to promote *strength and energy* of character, which object it is found, on experience, is better obtained by a system of *advantageous loans*, than by a simple *charity*;—the same leading principles suggest the importance of a faithful and affectionate *pastoral supervision* over all who are patronised, through the different stages of their education, and the necessity of a *regular and permanent* income, in order that this great object may be effectually secured; and they require that an enlarged policy should be pursued, in appropriating aid to young men of piety and promise, of different denominations.

Qualifications of Candidates for patronage.—Unequivocal testimonials must be produced, from serious and respectable persons, of *hopeful piety, promising talents, and real indigence*; the applicant must make a declaration, that it is his serious purpose to devote his life to the gospel ministry; he must be in a way to pursue a *thorough* course of study; and he must exhibit satisfactory evidence, in every stage of his subsequent progress, of diligence, literary progress, morals, and piety. When an applicant is furnished with these testimonials, which should be *sealed papers*, he should make application himself, or by means of his friends, to the *Secretary* of the General Society, or to the Secretary of the Branch Society in his vicinity, if he prefers, who will immediately inform him what steps he is to take in order to obtain aid from the funds.

Amount appropriated.—Besides occasional *gratuities*, in clothing, books,

&c. \$48 per year are appropriated to young men in academies, called the *first stage*; \$72 to those in college, or the *second stage*; and \$80 per year to those in theological Seminaries, which is the *third stage* of education. The appropriations are made *quarterly*, unless for special reasons, a longer period is requested.

Number of young men whom the Society will patronise.—All of proper qualifications, who apply, and conform to the Rules. On this point, the Directors have but one answer to give. They never have, and trusting to the liberality of the Christian community for the necessary resources, they never will turn away any applicant, who, in the best judgment which they can form of his character, possesses the qualifications required in the Constitution.

Results of past efforts.—The first beneficiaries were received, March 1816. Since that period 626 have been, in a greater or less degree assisted by the funds. Not far from 200 of these are now preachers of the Gospel; and nearly 100 of them are known to be settled pastors of churches. Numbers have become missionaries, foreign and domestic; some have died in their preparatory course, some since they entered the ministry;—and some for want of health or for other reasons, have relinquished study and gone into their professions. The rest are now engaged in preparatory studies. The young men, who have been aided, belong to five religious denominations; they are natives of 20 States or territories; and they have pursued studies at as many colleges, and more than 40 other literary institutions.

POLITICAL.

Cherokee Nation.—This nation is making rapid advances towards the improvement and blessings of a civilized community.—A fount of type in the new character invented by one of their nation, has been lately cast by order of their government at Boston; which with a fount of English types and an iron press, of an improved construction, and the entire furniture for a printing office, were forwarded about the middle of December. The press will be employed in printing the New Testament and other portions of the

Bible, and school books in the Cherokee language, and such other books in Cherokee or English, as will tend to diffuse knowledge through the nation. A prospectus has also been issued for a newspaper, entitled the *Cherokee Phoenix*, to be printed partly in Cherokee and partly in English; the first number of which was expected to appear early in January. All this has been done by order of the Cherokee government, and at their expense. They have also hired a printer to superintend the printing office, to whom they give \$400 a year, and another printer to whom they give \$300. Mr. Elias Boudinot, who was educated, in part, at the Foreign Mission School, and extracts from whose address, delivered in many of our large towns, were published in the news papers, has been appointed Editor, with a yearly salary of \$300.

The Allied Squadrons and Greece.—Little has been heard of much importance, from this region since our last. The Greek cruisers continue to infest the seas; and the Allied Squadrons seem determined on measures for putting a stop to this lawless plunder. In an Address to the Legislative Body of

Greece, signed by the Admirals of the three Allied Powers, they say;—

We here declare to you, with one voice, that we will not suffer your seeking, under false pretexts, to enlarge the theatre of war, that is to say, the circle of piracies.

We will not suffer any expedition, any cruize, any blockade, to be made by the Greeks beyond the limits of from Volo to Lepanto, including Salamina, Egina, Hydra and Spezzia.

We will not suffer the Greeks to incite insurrection at Scio or in Albania, thereby exposing the population to be massacred by the Turks in retaliation.

We will consider as void, papers given to cruisers found beyond the prescribed limits; and the ships of war of the Allied Powers will have orders to arrest them, wherever they may be found.

There remains for you no pretext. The armistice, by sea, exists, on the part of the Turks, *de facto*. Their fleet exists no more. Take care of your's—for we will also destroy it, if need be, to put a stop to a system of robbery on the high seas which would end in your exclusion from the law of nations.

ORDINATIONS AND INSTALLATIONS.

Dec. 5.—REV. TYLER THATCHER, as an Evangelist, at Wrentham, Mass. Sermon by Rev. Mr. Thompson.

Dec. 5.—REV. WILLIAM L. BUFFETT, was installed Pastor of the Church of Atwater, Ohio. Sermon by Rev. Mr. Storrs.

Dec. 5.—REV. SAMUEL K. SNEED was installed to the pastoral care of the Lebanon and Springfield Churches, in Washington County, Ky.

Dec. 20.—REV. JAMES R. WHEELOCK was ordained over the First Church in the First Ecclesiastical Society in Canterbury. Sermon by Rev. Daniel Dow, of Thompson.

Dec. 26.—REV. PRESTON CUMMINGS, over the Second Congregational in Dighton, Mass. Sermon by Rev. Dr. Park, of Stoughton.

Jan. 1.—REV. JUSTIN EDWARDS was installed Pastor of Salem Church, Boston. Sermon by Prof. Stuart, of Andover.

Jan. 3.—REV. MILTON BADGER, over the Congregational Church in the South Parish of Andover, Ms. Sermon by Rev. Prof. Stuart, of Andover.

Jan. 3.—REV. JONATHAN ALDRICH, over the Baptist Church in Dedham, Mass. Sermon by Rev. Abiel Fisher, of Bellingham.

Jan. 9.—REV. HOWARD MALCOM was installed over the Federal Street Baptist Church, Boston. Sermon by Rev. Mr. Knowles.

Jan. 9.—REV. DUDLEY PHELPS, over the first Congregational Church of Haverhill, Ms. Sermon by Rev. Prof. Stuart, of Andover.

ANSWERS TO CORRESPONDENTS.

The following note from a Correspondent seems to require insertion.

MR. EDITOR—

I think you must have been nappingly inclined when you read the proof of my article on "large cities." For in the closing paragraph, which I had designed to decorate with the favorite maxim of famous John Elliot, that, "*prayer and pains-taking will do anything*," I am made to express the very sage sentiment that "*prayer and pious talking will do any thing*;"—whereas in fact I do not believe any such doctrine. "*Pious talking*" is very good in its place, and I have no doubt, has been useful in various ways. It is a good thing to have our conversation always with grace seasoned with salt. I like to hear people talk piously when I can persuade myself they are sincere. But I do doubt this universal efficacy which I am made to ascribe to it. I can point out many evils for instance, which would have been remedied, and many excellent designs which would have been accomplished, long ago, if *pious talking* would have done it. I fear sir, that some "good sort of people," as Hannah More calls them, whose goodness consists chiefly in their abundance of pious talking, will feel themselves confirmed in their habit of substituting words for actions. I should be sorry to lend even my feeble authority in support of the idea, that pious talking is all which Christians ought to do, in favor of the benevolent efforts of the church, though I know a good many persons who would be heartily glad to be let off at such a rate, and who would willingly give their breath if they might save their money.—A writer sometimes desires to bring his subject to a point at the close. But I do hope that the present extended feeling in behalf of "large cities" will not all end in *pious talking*. Will all who feel interested on the subject suffer me again to attempt to animate their hopes and encourage their efforts, by repeating the maxim which carried our Indian Apostle through such complicated difficulties and hardships: "*PRAYER AND PAINS-TAKING WILL DO ANY THING.*"

S. D.

We might perhaps have reflected on the difference between "*pains-taking*" and "*pious talking*" had it been suggested to us by our Correspondent's manuscript. We did pause at the oddness of the sentiment which seemed to have been borrowed, not very judiciously, from we knew not what forgotten author; but, willing to indulge our writer's peculiar taste, we passed on. We hardly regret the error, since he has so pleasantly moralized upon it; and since, also, it gives us an opportunity to suggest to him the good effects—in respect to typographical correctness—of a little "*pains-taking*" in the art of *penmanship*. We shall always be grateful for the communications of our correspondent,—we are already much indebted to him,—but we dare not promise always to read his thoughts correctly, when they are transmitted to us in mere waving lines and illegible slopes and pot-hooks.

We must notice here another *erratum*,—concerning which we have two letters from Antipas. On page 580, of the last volume, at the eighth line of the second column, we read *devout* where we should have read *decent*. The writer does us the justice to say, that he "*writes horridly*;" and indeed we do think a *fac simile* of his original would be our best apology.

It always gives us pleasure to receive the favors of our friends, even though they subject us to some embarrassment in spelling out their meaning, but we feel still more obliged when we can send their thoughts to the compositor in a fair legible hand. We mention this subject the rather for the printers' sakes—who with difficulty decypher the *short hand* which we sometimes are obliged to send them, and are often perplexed with characters which resemble Armenian, or Sanscrit, or the syllabic signs of Guess, rather than our plain English alphabet.

Errata in the present number. At page 36, 8th line from the bottom, for *wherever* read *whenever*. At page 38, column 2, 11th line from the bottom for *application* read *appellation*: same page, *Troncheri* should be *Tronchin*.